CHRISTIAN LITERATURE IN THE MISSION FIELD

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CHRISTIAN LITERATURE

IN

THE MISSION FIELD

A SURVEY OF THE PRESENT SITUATION MADE UNDER THE DIRECTION OF THE CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE, 1910

BY

JOHN H. RITSON, D.D.

Chairman of the Literature Committee of the Continuation Committee and Secretary of the British and Foreign Bible Society

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PREFACE

THE object of this volume is to place before the missionary societies the results of an investigation into the needs of the mission field for Christian literature, and the extent to which those needs are being met by various agencies. Doubtless some of the statements of fact will be challenged and some of the figures will be criticized. The facts, however, are at least as accurate as the only available sources of information from which they are drawn, and if the figures are not always satisfactory it is because they are out of date almost before reports can be secured, and because the reports adopt no uniform basis of statistics in regard to literature. A further objection may be made on the ground that the facts and figures are not always arranged in a correct perspective. An enterprise of relatively small importance may fill too large a space, and a really great work may be passed over in a sentence. This is inevitable when a writer depends for his knowledge on hundreds of correspondents, who have no fixed standard of importance by which to measure their own work, and who possess in varying degrees the virtue of modesty. The compiler accepts his own share of responsibility for any inaccuracies, and is probably more conscious of the defects of the volume than the reader can be.

The book is not issued with a view to the microscopic examination of detail, but is intended by its broad outline of the situation to convince those responsible for missionary administration that the time has fully come for the missionary societies to take direct action in regard to Christian literature.

For the principles on policy enunciated in the closing section of the survey the Literature Committee of the Continuation Committee of the Edinburgh Conference is responsible, but the Continuation Committee itself, in consequence of the great struggle in which the nations are engaged, has had no opportunity so far of discussing the matter.

The author of this volume is deeply indebted to a large circle of correspondents, at home and abroad, to his colleagues in Europe and America who have served with him on the Literature Committee, and particularly to Miss G. A. Gollock, who has carried the book through the press.

J. H. R.

LONDON,
October, 1915.

CHRISTIAN LITERATURE IN THE MISSION FIELD

FOREWORD

The importance of literature as a means for propagating the Christian faith, and for building up the Christian Church on the mission field has not yet been appreciated except in very limited circles. The subject is rarely discussed in board meetings, and still more rarely has it any place in an annual budget: it is exceptional to find any reference to it in missionary magazines and reports: it is generally crowded out of the programmes of missionary conferences and overlooked as a topic for intercession in prayer meetings: it is seldom taken as the theme of missionary advocates on the platform or in the pulpit. The production and distribution of Christian literature is often regarded as a work of supererogation rather than as a primary and personal duty. The weight of responsibility, especially in matters of finance, is therefore shifted upon the shoulders of the tract and literature societies. These organizations have borne the burden in past years and the whole Church is under a great debt of obligation to them. But the time has come when the burden must be more widely distributed. The missionary societies can no longer delegate their part in this task without exposing to serious peril all their other enterprise. Whatever be the means adopted for the evangelization and Christianization of the human race, Christian literature is a factor to be reckoned with. One of the most urgent requirements of the Church on the mission field is a

native ministry with spiritual fitness and intellectual equipment for leadership. In many lands we have done little more than place the Bible in the hands of evangelists and teachers and pastors in their mother tongue. That is the first and the supreme gift, but it is our duty to give more. The men upon whom devolves leadership in the indigenous church are dealing with spiritual truths that are new to them, and have not been trained to think. Is it right to leave them to begin *de novo*? In the historic Church there has been a progressive interpretation of the Holy Scriptures, and it is our duty to give the missionary church the benefit of that Christian scholarship which has been ripening, and of that wealth of Christian experience which has been accumulating through the centuries. By providing a Christian literature we may save the growing Church abroad from errors and heresies which have wrought havoc in our own history, and we may share with it those blessings which we ourselves have only secured through blood and tears.

But the training of the ministry is only one aspect of the case. Almost every missionary society has its educational policy, and is spending tens of thousands of pounds on schools and colleges, and is devoting the lives of many of its best and ablest servants to the task of teaching. In the primary schools we are turning out millions of readers, and in the higher grade establishments we are creating a positive hunger for literature among those who will fill places of highest influence. Have we done our duty if we stop at this point? Our students must read. They find ready at hand a vast amount of materialistic and poisonous literature turned out from publishing houses, especially in the East, and unless we provide something better they will read that which will undermine their spiritual and moral life, and ruin them body and soul. Has a missionary society which takes no responsibility in providing healthy Christian literature any right to educate?

Again, the power of the printed page as an evangelist in the heathen and Moslem world has not yet been realized. It is obvious that it is not a substitute for the missionary. The personal factor, the living voice can never be replaced, and has an influence all its own. But the printed page has some advantages. It can be read and re-read and pondered over: it can reach a vastly greater congregation than is to be found within the walls of the sanctuary: it can accompany the hospital patient to his home, and penetrate the most secluded harem and zenana: it can travel forth as the pioneer where the climate is deadly, and the population is sparse and conditions are unfriendly and hostile. The printed page alone is the ubiquitous missionary. In evangelizing by means of literature we are following the Great Exemplar, who chose as the medium of revelation a Book as well as a Church.

THE LINES OF INVESTIGATION

An Enquiry instituted. The place given by the Edinburgh Conference to the consideration of Christian literature in the mission field was altogether inadequate. This was not due to any lack of appreciation of the importance of the subject, but solely to the limitations of time and space on the programme. The Continuation Committee therefore made it one of their first duties to appoint an international committee to make a study of the whole problem. The special committee, both in its European and American sections, met as soon as practicable, and found that their first work must be to survey the whole mission field in order to ascertain how far its needs for literature are already met by existing organizations.

Lists of questions were sent out to 275 missionary, tract, literature and Bible societies. Ten of these were addressed to Canada, sixty-one to the United States, fourteen to Australasia, sixty-nine to Great Britain and Ireland, fifty-one to the Continent of Europe, thirteen to South Africa, four to other parts of Africa, one to the West Indies, eleven to China, thirty-one to India and Ceylon, four to Japan, one to Korea, one to the Dutch East Indies, and four to societies working among the Jews. One hundred and ten of these societies failed to reply, but their failure is not so detrimental to the results of the enquiry as might appear. The majority of them have no literature work upon which they can report, and of the remainder some are auxiliaries of societies which report under other names, and others are small organizations, which scarcely, if at all, touch the problem of literature.

The Replies received. An examination of the schedules returned yielded varying results. In some cases the questions had been misunderstood. Information was given of magazines, newspapers and pamphlets issued at headquarters for the education and inspiration of supporters at the home base, and no reference was made to the use of Christian literature on the mission field. Even when they understood the questions aright, some societies—even important societies with an extensive work—gave the most meagre replies, and these not wholly accurate. It is scarcely possible to avoid the inference that the subject of literature has not received serious consideration, either by the home boards or the officers of some of the outstanding missionary organizations.

The American Section of our Literature Committee sent out a second *questionnaire* to American societies, but Dr Patton confessed that the replies with few exceptions were a disappointment and conveyed the impression of 'lamentable weakness' of interest in Christian literature.

In spite of the unsatisfactory character of many replies received—and these are not without significance—it may be safely said that the returns as a whole contain sufficient material to enable the Committee to make a more complete statement of the situation with regard to Christian literature than anything so far attempted. This material has been amplified from other sources, and especially by a study of the annual reports of at least a hundred societies. While it cannot be claimed that the present survey is quite complete or absolutely up-to-date, no pains have been spared to make it as full and accurate as possible with the resources available.

The survey does not embrace the work of the Bible societies—they are providing the Scriptures for the whole field, and there are no complaints of inadequacy. It may be expedient to co-operate with them when

practical measures are to be adopted for the wider distribution of literature. The term 'Christian literature' is used in these pages in the widest sense, including all printed matter needed for the pioneer work of evangelization and for the development and expansion of the Christian Church, from tracts, leaflets, and school books up to such publications as in the strict sense of the word may be designated 'literature.'

SOME GENERAL FEATURES OF THE PROBLEM

The task of providing Christian literature for the mission field may be examined under four headings: production, publication, distribution, and finance.

1. **Production** (Authorship). Books used on the mission field are in foreign and indigenous languages. There is not much difficulty in producing and importing suitable books in foreign languages, such as English, German, and French, but they have a strictly limited use, and only in fields where higher education has advanced. The serious problem is to create a literature in the indigenous languages of the field. This has been most frequently provided by translations made by missionaries working alone or in conjunction with native scholars. It is exceptional for books to be written direct in the indigenous tongue.

It is increasingly difficult to find missionaries with sufficient knowledge of native languages and adequate experience either for translation or original work. The growing church in the older mission fields absorbs the time and strength of the missionary in administrative work. In early days when there was scarcely any church to foster, and even opportunities for evangelistic work were limited, it was possible to find great linguists on the foreign field.

The pressure of practical work now laid on all missionaries alike makes it necessary to give adequate time for language study when they first go to the field, to set aside some of the specially gifted men definitely for literature work, and above all to encourage native Christians to produce a literature in their mother tongue.

2. **Publication.** Printing and binding are done either through commercial houses or mission presses. Some of the latter are on a very large scale, and in quality and cost of production can compete with the best business firms. The majority of mission presses, however, have not the resources to compete with commercial houses, and complaints are often made that their charges exceed those of the trade, and that they are not well equipped with vernacular type. In some areas mission presses alone are available, and though conducted on a modest basis with insufficient equipment they serve a good and necessary purpose, and will continue to do so until commercial houses are established everywhere and can overtake the work of printing and binding speedily, economically and efficiently.

3. **Distribution.** There are four main channels through which Christian literature is distributed:

(*a*) *The book trade.* Only a small proportion goes out through this channel, chiefly books on general knowledge published by the tract and literature societies. In most mission fields there is no such thing as a book trade, and even in great fields like India and China it only exists in main centres of population.

(*b*) *Book depots* maintained by the tract and literature societies and by the missionary societies. In a few fields they are self-supporting and even yield a profit, but in the majority, especially in the East, they are run at considerable expense, and not so much for the sake of retail sales as to be centres of distribution among missionaries and others.

(*c*) *Missionaries* are the chief distributors of Christian literature. Many of them hold supplies at their stations and not only urge upon their native colleagues and helpers the importance of a careful dissemination, but themselves undertake this work as a sacred duty. Apparently, on the other hand, there are missionaries who take little or no interest in this work, and home

boards might render a great service by insisting on the importance of literature in Christian propaganda.

(*d*) *Colporteurs and Biblewomen.* These are 'travelling book depots.' Instead of waiting for people to come to them to buy, they go to the people in their own homes, in fairs, in markets and at festivals. There is no other means of reaching the scattered populations over great areas. The Bible societies have made extensive use of these agents, and with great success, but on account of the costliness of this method of distribution it has not been employed to anything like the same extent for scattering ordinary Christian literature.

4. **Finance.** It is impossible to produce and distribute Christian literature for the whole mission field on ordinary commercial lines. While on the one hand much of the authorship is free of cost, on the other hand distribution charges as compared with those at the home base are excessive. Frequently the freightage of a consignment costs more than the value of the books consigned. Trade discounts, the rents and upkeep of depots, including the wages of their staff, and the salaries and travelling expenses of colporteurs add seriously to the financial difficulties.

The extent to which the abnormal expenses are met depends on the relation of cost price to selling price. There does not appear to be—and perhaps there cannot be—any uniformity in the fixing of these prices.

The following are some of the various methods of calculating cost price. It includes:

(*a*) Authorship, paper, printing and binding, but no other charges.
(*b*) Paper, printing, packing, freightage, but not depot charges.
(*c*) Paper and printing, but not authorship.
(*d*) The actual charges of the mission or commercial press without any addition.
(*e*) Paper, printing, labour and superintendence.
(*f*) Paper, printing, etc. (?), but not carriage.

Printing includes composition as well as machining.

It is interesting to note that insurance companies admit claims for loss through fire reckoned on cost of paper and printing and binding, plus 10 per cent for authorship. Perhaps this might form a basis for uniformity of action. All establishment charges, freights, postages, etc., must be considered in fixing selling prices.

The following illustrate varieties of method in fixing the selling price:

(*a*) Selling price is the same as cost price as far as possible.
(*b*) Selling price of educational books allows for a profit, but evangelistic literature is sold at a loss, sometimes of 75 per cent.
(*c*) Price is fixed for Christians at cost or slightly over, and for non-Christians below cost.
(*d*) 30 per cent is added to cost to cover discounts, etc.
(*e*) Price is fixed so that the loss is covered by grants from home societies.
(*f*) Price is fixed according to the nature of the publication, usually 40 to 80 per cent below cost.
(*g*) Sold mostly at cost—some above, some below, but yielding a gross profit which is absorbed in superintendence.
(*h*) Price is fixed to secure a circulation according to the merits of the literature, without regard to cost.
(*i*) Price is fixed according to circumstances—great loss on tracts.
(*j*) The selling price is as high as is possible without checking sales unduly.

In the consideration of finance three points are to be noted: (1) Though profits are made on educational literature required in schools, and on some kinds of literature for Christians, the selling price is considerably below the cost price, on whatever basis the latter be estimated, on almost all literature required for pioneer evangelistic work, and on much required even for Christians. The losses vary according to the ability of people to purchase, their disposition to buy, and according to the emphasis laid on the principle of self-support. (2) If literature is to fulfil its function in propagandism partial grants must be made, even of

publications already catalogued below cost, for distribution in fairs and markets and for the founding of libraries and reading-rooms. (3) Absolutely free grants must be made to reach particular classes, and on special occasions of public rejoicing or sorrow, in times of earthquake, famine, pestilence and war. Free distribution, however, should be strictly limited, for it is the almost universal experience of missionaries that distribution by sale is more effective.

In summing up the financial position, we may say that organizations for producing and distributing Christian literature are run at a net loss. To help to cover the loss, some of them become the agents on the foreign field of publishing houses at home and conduct an ordinary book and stationery trade, and even trade in general goods. All the tract and literature societies need to be subsidized. The main sources from which subsidies are drawn are :

(*a*) Grants from the tract and literature societies at the home base.
(*b*) Annual subscriptions, donations from life members, etc., received on the field.
(*c*) Grants from missionary societies.
(*d*) Special funds such as the Arthington and Reyner Trusts, the monies raised by the China Emergency Committee, and the Religious Tract Society China Fund.

THE EXISTING LITERATURE ORGANIZATIONS

Having sketched in outline the work to be done in providing the mission field with Christian literature, we are now in a position to examine the existing organizations which are at present responsible for this work.

At the Home Base

Of the societies with headquarters at the home base, some are denominational and others interdenominational.

Denominational. The outstanding denominational organization—and the oldest—is the Society for Promoting Christian Knowledge, London, founded in 1698. One of its great aims and achievements has been the providing of Christian literature for the missions of the Anglican church. It issues prayer and service books, catechisms and hymn books in a great number of languages, and its catalogue embraces a considerable range of other books—devotional, educational, theological, exegetical.

Though they have not organized literature societies, some of the other churches have denominational publishing houses and book rooms at the home base, which render considerable service to the mission field by the publication of special literature. Their work is generally done on a commercial basis by the request of missionaries or their committees.

The missionary societies at the home base vary considerably in the interest they take in Christian literature. Some of them make appropriations for the books, chiefly denominational, which they themselves need, and a few of the larger bodies make generous grants of

money and lend valued missionaries to the tract and literature societies. It is difficult to gauge the extent of this work. The Church Missionary Society, in its annual report, publishes an appendix detailing its literary work. The names of missionaries and the fields in which they serve are given, and also the titles of the books upon which they are engaged, together with the languages in which they write. In a separate column it is stated whether the work is original authorship, or adaptation or compilation, and whether the missionary edits, revises or translates. In the 1912-13 report a list of over sixty missionaries engaged in literature is printed. Doubtless other great societies are doing similar work, and it would be a gain if they formally reported what is being done from year to year.

Interdenominational. Foremost among the interdenominational societies is the Religious Tract Society, London, founded in 1799. It was the pioneer, and remains the premier society of its kind, and has been the parent of many similar societies all over the world. It was in its committee room that the British and Foreign Bible Society came to birth. Its main object is 'to promote the circulation, gratuitously or otherwise, of religious tracts, books and treatises in foreign countries as well as throughout the British dominions.' By gifts of paper and quantities of its own publications, and by annual grants in money as generous as its funds permit, it supports the daughter tract societies of the mission field, especially in India and China. Its beneficence also extends to many missionaries all over the world. The income available for missionary work is a little over £20,000 a year. It has printed books and tracts in 273 languages, dialects and characters.

The American Tract Society, New York, founded in 1825, works on lines similar to those of the London Religious Tract Society, circulating 'religious tracts (including volumes and periodicals) calculated to receive the approbation of all evangelical Christians.' Its

publications are in over 174 languages, and it gives valuable help in a wide section of the mission field.

The Upper Canada Religious Tract and Book Society, Toronto, founded in 1833, gives help to literature work in China.

Besides the tract societies there are the Christian literature societies.

The Christian Literature Society for China has its headquarters in Shanghai. The British organizations, with committees in London, Edinburgh and Glasgow, Aberdeen and Liverpool, are little more than auxiliaries for raising funds. As the practical control of this society lies in the hands of the Shanghai committee, it may be best considered under the heading of China.

The Christian Literature Society for India has its headquarters in London. It gives help in Africa and throughout the Moslem field, but, as its name implies, its main operations are in India. Unlike the sister society in China, it retains executive power at the home base. The story of its work, however, falls naturally under the heading of the survey of India.

There are other tract and literature societies at the home base, in America, in the United Kingdom and on the Continent of Europe, doing excellent work within limited spheres, but not making any marked contribution to the Christian literature of the mission field, and therefore not coming within the purview of the present survey.

On the Mission Field

In reviewing the situation in the various mission fields, we may conveniently deal with them in the order in which they are arranged in Vol. i. of the *Reports of the World Missionary Conference* (Edinburgh 1910).

JAPAN

General Review. In the report of the conference of missionaries held in Japan by Dr Mott during 1913 it is stated that there is 'in Japan a great field for the spread of Christian ideas by means of the printed page,' and that 'as regards general reading, activity in publication, press and copyright laws, Japan has reached a state of advancement perhaps without parallel outside the Christian nations.' In a recent volume of the *Christian Movement* it is reported that there are 26,000 primary schools in Japan with 7,000,000 pupils. In 1910, 34,123 books [?] were published, though many of them in small editions. There were 2,768 newspapers and magazines, and the total circulation of the five leading daily papers in Tokyo reached 590,000 copies. There were in Japan 962 printing houses with more than ten employees each, the latter totalling 21,522 (of whom 7846 are in Tokyo) besides those employed in smaller houses. There were 699 bookshops in Tokyo.

Japan has become a reading nation, and 'next to the transmission of life by living Christians comes the work of the printed page,' both among Christians who need to be nurtured in the faith, and non-Christians who are living in ignorance and prejudice. In spite of these facts the Japanese Christian leaders who met Dr Mott in 1913 stated that "the Christian world has neglected endeavours in this direction, compared with its other evangelistic activities.' Many booklets were out of date, some good books were badly translated; comparatively few were written by Japanese authors. 'Japan is as modern in the realm of books as in that of guns, but the missionaries are armed with flintlocks

only' wrote one critic. Again it is authoritatively written, 'the Christian movement is inadequately supplied with books valuable in the study of the Bible, giving right direction to religious and theological thought, interpreting the Christian life and experience, and setting forth in popular and wholesome forms truth for the young and for the people in general.'

No Christian worker is satisfied with the vernacular literature available. The need for new books by competent Japanese writers, with special reference to the Japanese religious and moral situation, and for translations of standard works in European languages is the more urgent because of the large sale of agnostic, materialistic and pantheistic literature, and of grossly immoral books, and works of unwholesome tendency.

Criticisms of existing literature and the urgency of present needs must not be interpreted as a reflection upon those who have rendered service to literature in past years. It is only necessary to place on record their contribution, side by side with the limitation of their resources, to ensure the grateful appreciation they merit.

Sources of Supply. Various publishing houses in Japan, apart from missions, have issued Christian literature and should be encouraged as far as practicable. The Japanese church has also produced and circulated a literature of its own, and must share more and more in the responsibility of this work in any future development.

No detailed information of the literature provided by individual missionaries and issued on personal initiative is available. Even important missionary societies have failed to answer enquiries into the nature and extent of their work in Japan.

The missions of the Church of England in Japan have made efforts to supply adequate literature. For this object the Rev. Egerton Ryerson, of the Canadian Church Missionary Society, was set apart. In the four years

1908-11, a sum of £815 was raised to carry on the enterprise, but the expenditure reached £910. The Society for Promoting Christian Knowledge gave grants for specific books, but not for salaries and expenses. This organization issued fifty publications apart from those paid for by the Society for Promoting Christian Knowledge. A bookshop, 'The Fukosha,' was opened in Tokyo, and 17,000 volumes of its own works were sold. Proposals were made for the expansion of this institution and for placing its finances on a satisfactory basis. Though the scheme did not materialize, it is useful to note the estimates of cost in the appeal which was sent out.

Capital—	
Book Shop on a sufficient scale to support an American or European as business manager	£5000
Printing plant, presses, etc.	1000
Buildings: offices, editorial rooms, committee rooms, warehouses, etc.	5000
Total .	£11,000
Annual Income—	
A chief editor (Japanese) to examine manuscripts as to style and contents.	
One or more editors for church papers and magazines: proof-readers and assistants .	250
Office expenses: travelling of secretary: advertising: central library: parish and travelling libraries	350
Total .	£600

Tract and Literature Societies. The best work in Japan has been effected by the regularly organized tract and literature societies. Those with headquarters at the home base have not been slow to help.

The Society for Promoting Christian Knowledge has on its catalogue a valuable list of Japanese editions of the Prayer Book, commentaries on books of the Bible, and volumes on the creeds and offices of the Church. There are also about fifty works, devotional, theological, historical and philosophical, translated from standard authors in the home lands. The report for 1913 gives

a list of twenty-five 'works in preparation abroad' for the use of the Japanese. It also records grants, amounting to £158 during the year to the Rev. Egerton Ryerson in aid of the production and translation of seven volumes in Japanese. Bishop Foss (Osaka) was allowed £15 in aid of the issue of a Japanese commentary on the epistles to the Colossians and Philemon.

The American Tract Society began to promote Christian literature in Japan as early as 1874. The extent of its help may be gauged by its contributions to the Japan Book and Tract Society in a few recent years—in 1907, £201; in 1909, £100; in 1910, £40; in 1911, £40; and in 1913, £40.

The Religious Tract Society began work as early as 1837 when a grant was made to the Rev. C. Gützlaff, of Canton, for 2000 copies of a Japanese book on *The Revelation of God*. Its first contribution after organized literature work was started was a grant of £200 in 1874. It has been the chief supporter of the Japan Book and Tract Society, the contributions in a few recent years being: 1907, £515; 1908, £537; 1909, £416; 1910, £438; 1911, £678; 1912, £591; and in 1913, £450.

Among the institutions which are co-operative in character and have their headquarters in Japan the oldest is the Japan Book and Tract Society. The American Tract Society, which began work in the country in 1874, had in 1880 two committees—one in Tokyo and the other in Osaka—through which it carried on its operations for eleven years. The Religious Tract Society planned its organized work in Japan in 1874 and established the Tokyo corresponding committee in the following year. On May 1st, 1891 the work of the three committees was united under the Tract Societies' Committee for Japan, of which the late Rev. W. J. White was agent. In 1898 the designation of the committee was changed to 'The Japan Book and Tract Society.'

The present headquarters are at 3 Yuraku Cho

Nichome, Kojimachi, Tokyo, and the secretary is Mr George Braithwaite.

The Society issues a catalogue of its publications. On orders of more than two shillings a discount of 20 per cent is allowed on books, and 50 per cent on tracts of its own publication. It is the agent of the monthly periodical, *The Christian News*, prepared by the Japan Evangelistic Band. Up to ten years ago a very large part of the circulation consisted of free grants, but these are now exceptional. Most of the publications are sold to missionaries or Japanese, and the sales to the latter steadily increase.

The annual circulation in recent years has reached about $1\frac{1}{4}$ million books, tracts, papers and cards, the average value of a year's output being about £1300. Reckoning from 1874 to the end of 1909, 11,382,238 books, tracts and cards, valued at £15,131, were put into circulation. Half of the issues were effected in the first twenty-five years of the period named, and half during the remaining eleven years. The most popular book appears to have been Martin's *Evidences of Christianity*, of which 21,750 copies were issued; *Pilgrim's Progress* comes second with 16,500 copies.

The total average income in seven recent years has been £1630 per annum, of which the American Tract Society contributed £70 per annum, and the Religious Tract Society £506 per annum. Special donations are insignificant. Altogether, up to the end of 1909, this society received from the American Tract Society about £6400, and from the Religious Tract Society about £11,600. In recent years its support has been increasingly obtained from Great Britain.

The report of 1913 refers to a falling off in the sale of the society's own books, because 'in increasing numbers missionaries are finding it more convenient to have much of the literature they use printed locally, especially tracts.' The society makes an urgent plea for more funds for publishing new books.

The Japanese Y.M.C.A. Union, 3 Sanchome, Mitoshiro Cho, Kanda, Tokyo, issues occasional books on religious and Biblical subjects, and dealing with the question of purity and of physical development, especially with a view to helping young men.

Christian Literature Society of Japan. As none of the above institutions is in a position to meet the present demands for literature, the Conference of Federated Missions in Japan appointed a Committee on Christian Literature to consider mainly the formation of some permanent organization, in co-operation with the Japanese, to make more adequate provision for producing and distributing Christian literature. After three years of labour by this committee, of which Professor Frank Müller was the moving spirit, the Conference in 1911 resolved to appoint a Permanent Committee, (1) to report to the Japanese Church Federation on the proposed organization and to consult with it on finances and plans; (2) to invite the Japanese Church Federation to arrange for a Permanent Committee of nine of its members to co-operate with nine from the Conference of Federated Missions; (3) to ask the Japanese Church Federation to provide funds to support a Japanese to give his whole time to this work in co-operation with a foreigner.

The following were placed on the Permanent Committee by the Federated Missions:

For one year	Rev. Wm. Imbrie, D.D. (Presbyterian). Rev. George Chapman, M.A. (Anglican). Mr Galen M. Fisher, M.A. (Y.M.C.A.). Rev. S. L. Gulick, M.A., D.D. (Congregational).
For two years	Rev. J. M. T. Winther (Evangelical Lutheran). Rev. E. N. Walne, D.D. (Baptist).
For three years	Rev. A. D. Berry (Methodist). Rev. J. C. C. Newton, D.D. (S. Methodist). Rev. C. Noss, D.D. (German Reformed).

This committee held its first meeting on January 5th, 1912, and decided to make a systematic digest of the religious press of Japan, and to compile and publish a comprehensive catalogue of Christian books in Japanese.

The Japanese Church Federation was not finally organized until December 1911, so that it could not enter into the full plans from the first, especially in view of the financial responsibility. Five Japanese, however, were appointed to serve on the committee in an advisory capacity.

On July 21st, 1912, the Rev. S. H. Wainright, D.D. (Methodist Episcopal Church, South), was appointed executive secretary of the Permanent Committee, his salary being fully paid by his own mission.

It was proposed to form the Christian Literature Society of Japan, the object of which shall be the production and circulation of Christian literature suited to the needs of both Christian and non-Christian Japanese. Representing the Federated Christian Missions in Japan, the society is to be correspondingly catholic in spirit, and neither its members nor those supporting it are to be regarded as necessarily holding all the views presented in the books issued.

It has for its aim not undenominational, but interdenominational endeavour. It will not limit itself to those publications which have no decided character. It will seek to encourage the promulgation of the ideas embodied in the literature of these denominational bodies represented in Japan, though, as a matter of course, strict sectarianism will be avoided.

The task which the new society set itself is outlined as follows in the *Christian Movement in Japan* for 1913 :

1. A review of the religious press.
2. An investigation and cataloguing of the existing Christian literature in the vernacular.
3. The formation of a collection of Christian books in the vernacular.
4. The distribution of English books among Japanese pastors, contributed by authors and friends abroad.

5. The organization of a department of Christian news.
6. A comprehensive programme—including twelve series of books to form 'The Christian Library': the Christ Series, the Exegetical, the Homiletical, the Theological, the Ethical, the Devotional, the Practical, the Literary and Art, the Historical, the Biographical, the Apologetic, and the Philosophic.

The works may be either translations or original productions. Several books have already been approved for translation.

At the Conference of Federated Missions held in January 1913 the proposals of the Permanent Committee were adopted, and the new organization definitely named 'The Christian Literature Society of Japan,' not 'for Japan' as in the case of the corresponding societies organized for China and India. Arrangements were made for organizing its finances. It was resolved to approach the missions and boards represented in the conference for appropriations of money, on the basis of £1 per member (counting men and women) in their respective stations in Japan. Provision was made for individuals to join as associate members for £1 per annum or as life members for £20. It is interesting to place on record the financial statements of this new society in the three years of its organization:

Income		*Expenditure*	
To Dec. 1911—			
By donations (old plan)	£21	To Translations	£14
,, ,, (new plan)	400	,, Balance	407
Total	£421	Total	£421
To Dec. 1912—			
By balance from 1911	£407	To order of literature, postages, etc.	£45
,, donations 1912	454	,, Balance	842
,, interest	20		
,, deposits not yet due	6		
Total	£887	Total	£887

[Out of the supporting missions in 1912, twenty-two made appropriations for the society.]

Income		*Expenditure*	
To Dec. 1913—			
By balance from 1912	£842	To treasurer of C.L.S.J.	£1383
„ donations from missions as units	541		
Total	£1383	Total	£1383

The 1914 volume of the *Christian Movement in Japan* reported the progress of the organization. The catalogue of existing Christian literature in the vernacular had been completed. It contains a list of about two thousand publications, upon which the following notes are made:—

1. A large number of these publications have been issued by Christian writers, and deal with a variety of subjects.
2. Almost the entire list is composed of works brief in compass and low in price.
3. Of the Christian writings listed, about equal proportions are translations of foreign works, and original writings produced in Japan.
4. The outstanding need in the field is the production of substantial writings or translations in Japanese in which Christian subjects receive full and adequate treatment.

It appears from the report in the *Christian Movement* that the society publishes its own works, the printing being done chiefly by the Fukuin Press, which has taken over the printing department of the Methodist Missions. The Methodist Publishing House acts as sales' agent. The sore need of facilities for distribution led to the appointment of Dr E. N. Walne, of the Southern Baptist Convention, to organize this department. During its first year the society issued about two million pages of new literature. It could not do more without a capital fund providing about £50 to £200 for each publication.

This organization is not yet in full working order,

but students of missions should watch closely this application of co-operation to Christian literature.

The Outlook. In April 1913, by request of the Continuation Committee of the Edinburgh Conference, Dr Mott held three conferences in Tokyo, with missionaries, with Japanese leaders, and with the two bodies united. The Commission on Literature, which met in anticipation of these conferences, stated in its report that the Christian Literature Society of Japan could see its way to an assured income of £225 per annum, but that it should be increased at once to £500 per annum. For production there should be an endowment fund. 'Hardly any other claim could be presented to men of means superior to this in importance: it is as important an enterprise as a Christian university.'

The three conferences heartily commended the Christian Literature Society of Japan, and appealed for its support. The findings of the conferences are full of valuable suggestions, which are recorded below as a guide in planning for future development.

Production. (1) *Books most needed.* By Christians: Bible commentaries, devotional works, exposition of Christian doctrine, life of Christ, lives of Christians, reading for children and home, Sunday school literature, instruction books on sacred music. By non-Christians: new apologetics, works on the relations of Christianity to the state and society, comparative study of religions, life and teachings of Christ, religious narratives, experience of Christians, tracts on the essence of Christianity.

The Japanese Christian leaders also ask for a quarterly periodical to expound Christianity among the educated, and a Christian daily paper to review current events from a Christian point of view, with an endowment of £30,000.

(2) *Authorship.* To encourage writers remuneration should be offered for manuscripts on topics chosen by a group of Japanese leaders. There should be a committee of literary experts to train young writers.

Publication. The Methodist Press in Tokyo is now taken over by the Fukuin Press. The latter is a thoroughly efficient commercial press with a large and

up-to-date equipment, and, with other commercial presses, so far meets the needs of Japan that there is no necessity to continue the running of mission presses.

Distribution. There are already self-supporting Christian book-shops in the large cities, and many non-Christian stores have been persuaded to carry a limited stock of Christian literature. By organization such agencies could be multiplied. A monthly bulletin should be issued free to booksellers, libraries and missionaries, and by advertisements it might be made self-supporting.

It would greatly help if mission boards would make liberal allowances to missionaries for the purchase and distribution of Christian literature.

The habit of reading needs to be cultivated by the formation of reading circles and by the establishment of lecture foundations.

KOREA

General Review. The Korean language is said to be the finest vehicle in the Far East for the expression of thought. It is written in three forms: Chinese characters, called Han-mun; a native script, called Kuk-mun; mixed script, combining the Chinese and native scripts and called Kuk-han-mun. The Minister of Ceremony, who was chairman of the committee that invented Kukmun in the middle of the fifteenth century, said, 'A person of intelligence can learn it in a morning, and the stupidest person in a few days.' There is no doubt that the Korean who learns to read is in a position of superiority as compared with the Chinese or Japanese.

The proportion of Christians to the whole population in Korea is greater than in any other country in the Far East, and education is being earnestly fostered by the Government and the missionary alike, though the influence of the missionary in the school is becoming more and more limited. While readers are multiplying, non-Christian literature is being poured into the country, and is falling into their hands.

Under the circumstances it might have been expected that no effort would be spared to provide the people, both Christian and non-Christian, with healthful literature. The conference which Dr Mott held in Seoul during March 1913 had to confess that 'this broad field of usefulness . . . had hardly been touched,' and 'that the variety of books and range of Christian literature is lamentably small compared with China or Japan.'

Missionary Societies. The missionary societies, on

their own initiative, have in past years produced and published a number of tracts and books. The names of Messrs Gale, Underwood, Moffett, Hulbert, Reynolds, Cable, Cram, and other missionaries will always be associated with the foundations of a Christian literature in Korea. The American Presbyterian Church had a press in Pyeng-yang, and the American Methodist Episcopal Church had one in Seoul. In the schedules of enquiry returned from the societies at work in this field, there is, however, practically no reference to literature in Korea. The silence is probably due to the fact that for many years nearly all the missions in Korea have united in the Korean Religious Tract Society. The tract and literature societies at the home base have helped to support the organization on the field.

The Society for Promoting Christian Knowledge appears to have done very little for Korea. Its catalogue includes a Korean hymn book only. The Society for the Propagation of the Gospel is the only British Society of importance in this field, and doubtless it draws literature from other sources.

Tract and Literature Societies. The Religious Tract Society made its first grant for tract work in Korea to the Rev. John Ross in 1882, and has given substantial help to the Korean Tract Society from the first. From its special China Fund, it contributed about £100 per annum for three years towards the salary of the manager in Seoul. It also provided a hundred libraries for Korean pastors, and a hundred smaller libraries for Biblewomen, and made grants of many thousands of sheet calendars, besides books and tracts.

The American Tract Society has also given generous assistance, contributing, for the last three years, £90 per annum towards the manager's salary.

The Korean Religious Tract Society, formed in 1893, is the only organization on the field which is co-operative in character and exists 'for the purpose of publishing in the native language, and circulating throughout

Korea, Christian books, tracts and periodicals.' It is managed by a board of trustees, elected at the general meeting in the autumn. They are twenty in number, and five retire annually by rotation. This board has an executive committee and an examining committee.

The society owns a valuable property as headquarters —the Tract House, Chongno, Seoul. It was opened on June 28th, 1911, and according to the report of 1912-13, including site and fittings, it was worth £855. Among the earlier managers were Dr Vinton and the Rev. C. T. Collyer. Then members of the committee took charge in turns until October 12th, 1910, when Mr Gerald Bonwick, of the Salvation Army, was appointed manager.

The catalogue of publications has a tentative list, including at least the first edition of each new publication, and a permanent list. In 1913 the catalogue included 324 Korean publications, of which 119 are published by the Korean Religious Tract Society, 32 are purchased stock, and 173 commission stock. The latter are generally printed out of denominational or private funds and placed with the society for sale. Among the more important publications are the *International Sunday School Lessons*, the *Union Hymnal*, and Hulbert's *Educational Series*. There is a steady demand for Chinese books, especially commentaries, and a small though increasing sale of Japanese publications. The sale of American and English books is also being developed.

The following statistics taken from the report up to June 30th, 1914, give some idea of the extent of the business transacted:

	1914	1913
Copies distributed (including leaflets)	1,013,036	1,074,341
Copies published	844,200	907,692
Pages published	4,727,600	4,188,692
New publications and editions .	61	52

The selling prices are fixed at a rate which, after allowing 25 per cent discount to book rooms and book-

sellers, provide little more than the cost of printing, clerks' wages, freight, handling and office expenses. There is no provision for European supervision and no capital fund for publication. Among local sources of income towards these expenses are membership fees, donations, and collections. For three years the American Tract Society gave £90 a year towards Mr Bonwick's salary, and the Religious Tract Society gave £100 per annum for two years, and £95 in the third year. The report for 1913 anticipated financial difficulty when the grants ceased, but appeals were made to the home boards of the six missions on the Korean field, and they all agreed to the principle of proportionate appropriations for the maintenance of the manager.

The financial position of the society is indicated by the following figures:

	1914	1913
Income from sales	£1,860	£1,744
Net value K.R.T.S. stock	631	610
Total income	2,326	2,532
Total expenditure	2,345	2,462
Deposits and cash	510	367
Capital	1,722	1,367
Net liabilities	34	36

It is the aim of the society to meet the expenses of printing, selling and distributing by the ordinary trading income derived from sales of publications and commissions earned, so that the gifts of donors and subscribers may be used solely for the translation and publication of new books or other methods of extension.

The Outlook. The following were lines of development laid down by the Conference over which Dr Mott presided in 1913:

Literature most needed. For Christians: translations of the classical devotional books of the world, helps to Bible study, Christian evidences, apologetics, systematic theology, church histories, biographies, sermons. For educated non-Christians: general history, popular science books, life and customs of other countries. More

use should be made of the secular press. For less educated non-Christians : elementary evangelistic books and tracts.

Production. Young missionaries of literary promise should have time to develop their powers. Men of literary ability should be set free to write. Prizes should be offered to Korean authors. The Korean Religious Tract Society ought to have an editorial department, and an efficient staff of writers, the mission boards bearing the financial responsibility.

Distribution. Every missionary should secure the new books published, and should have a fund to enable him to give samples to Korean pastors and others. There should be Christian book rooms in the large cities and market towns, and supplies of literature for sale should be held at every mission station.

CHINA

General Statement

Throughout the long centuries of Chinese history there has been a large class of *literati* who have been the rulers of the people. The religious systems of the country rest on a foundation of literature, and such is the veneration of the people for the writings of the sages that paper, ink, the inkstone and brush are regarded as four sacred things, and it is held to be a meritorious task to save the written or printed character from ignoble use. Under these conditions the influence of literature as a means of propagating the Christian religion can scarcely be exaggerated. This fact was recognized by the early Jesuit missionaries, and it has been emphasized throughout the era of modern missions from the days of Morrison onwards. There has been a noble succession of sinologues who have built up a very considerable Christian literature. At the centenary celebration of missions in China, Dr MacGillivray reported in his classified list of publications a total of 1,114 titles—some only sheet tracts, but most being books of fair size, and a few scholarly works of great erudition and research. In addition to these the Educational Association of China had published 192 books.

Commercial Houses. Great quantities of literature published by Chinese as well as foreign houses are finding their way into the hands of the people through the ordinary book trade. The ordinary Chinese bookshop would probably stock more literature of Christian publishing houses, if the latter would recognize the fact

that the majority of those able to read are not highly educated and must needs be provided with simple books. The bookseller wants stock which will readily sell, and is prepared to take 'popular lines' very willingly, and if he could be supplied with these, might also take, on trade terms, books with a more limited circulation. Of the Chinese publishing houses the outstanding one is the Commercial Press at Shanghai, which was started in 1897 and is now a purely Chinese concern. Its manager, in addressing the members of the Shanghai Conference in 1907, said, 'I am a Christian, and some of the men who prepare our text-books are Christians, but ours is a non-Christian firm. Nevertheless we have never published a line in any of our books derogatory to Christianity and we never will.' At that time the warehouses of this firm covered 64,600 square feet; over five hundred men were employed, and there was a turnover of more than two million dollars a year. It was then issuing 70 per cent of the modern school books in use, and within nine years had sold over seven million copies of the Chinese *National Readers*. The business has developed considerably since 1907. There are now engaged in the editorial department alone in writing text-books and other literature fully a hundred scholars of repute and influence in educational circles, and there are over four thousand books in the catalogue. The efficiency and thoroughness of this organization leave little to be desired.

The Chung Hwa Book Company is another growing publishing house which bids fair in time to be as important as the Commercial Press. Though these high-class presses are not anti-Christian, they dare not be Christian, otherwise the Government would not authorize their books.

While healthy—and even definitely Christian—literature may find a market in China apart from missionary efforts, there is evidence that agnostic and anti-Christian and openly immoral writings are also being scattered

through a lower type of publishers and booksellers, and the amount is likely to increase.

We are grateful for the work of publishing houses like the Commercial Press and the Chung Hwa Book Company, but the fact remains that no house on a commercial basis can meet the needs of the situation. Even if such a house were free to spread definitely Christian teaching, much of the Christian literature which is essential to progress can only be produced and circulated at a loss, and it is impossible for an ordinary firm, however high class, to carry on its business on philanthropic lines. The main sources of definitely Christian literature are and must continue to be missionaries and the societies with which they are connected.

Individual Workers. In some instances individual missionaries have written or translated books, and have either themselves provided, or secured from others, the funds for their publication and distribution. Recently a fund was founded by Mr Wilton Stewart, and under the superintendence of the Rev. W. E. Blackstone nearly thirty million booklets, tracts and folders were given to missionaries for gratuitous distribution at their discretion. This wide dissemination of free literature had the effect of temporarily depressing the sales by tract and other societies. It tends to undermine the principle of self-support, and leads to dissatisfaction when church members are subsequently expected to buy. Much seed is inevitably wasted in such a distribution, though some of it, we hope, may yield a harvest, especially seeing that it was scattered in years of critical development in China. Most individual efforts are spasmodic in character, and however successful, do not meet the growing and permanent need of the Christian church, and still less of the millions of people outside.

Missionary Societies. The missionary societies as such have always recognized to some degree the importance of providing literature. Dr MacGillivray's volume, *A*

Century of Missions in China, issued for the Centenary Conference in 1907, gives a series of lists of authors and the titles of their books under the heading of each society. It is not necessary to reproduce these lists, but it should be observed that no missionary society of importance has failed to contribute writers in Chinese and English. Often the societies have themselves borne the cost of publication, but more frequently they have handed over their manuscripts to the tract and literature societies. Enquiries as to the character of their own publications show that they are largely denominational, for local and limited use. A few of the greater societies report that their literature, especially periodicals, has a large circulation outside their own constituencies, but others state that they have no means of ascertaining the outside use of their publications, and admit that it is probably not extensive.

The present interest of the missionary societies is indicated in part by their readiness—or reluctance—to set apart members of their staff for literary work.

The *personnel* of such is constantly changing, as some only give part time, and if they give their whole time it is only while some specific work is in hand. The following list, compiled from the replies to the enquiries of the Continuation Committee, is instructive as showing how many men were at work on literature, apart from Bible translation, when the enquiry was made :—

The Foreign Missionary Committee of the Presbyterian Church in Canada was supporting the Rev. Donald MacGillivray, D.D., in connexion with the Christian Literature Society for China.

The American Presbyterian Mission allowed the Rev. John Wherry, D.D., the Rev. J. M. W. Farnham, D.D., the Rev. H. K. Wright, Mrs A. H. Mateer, and Messrs Gilbert M'Intosh and C. W. Douglas to give part of their time.

The Methodist Episcopal Church lent Miss Laura M. White for half of her time to the Christian Literature Society as editor of the *Woman's Magazine*.

The Board of Missions of the Methodist Episcopal

Church South was supporting Dr A. P. Parker to edit a denominational weekly paper, *The Chinese Christian Advocate*, and to assist the Christian Literature Society.

The American Baptist Missionary Union supported the Rev. Joseph Speicher in connection with the Baptist Publication Society in Canton, and the Rev. C. W. Pruitt, D.D., of the Southern Baptist Convention, is set apart for literary work in Chefoo.

The Baptist Missionary Society (London) provided for Dr Timothy Richard and the Rev. Evan Morgan, though they give their time to the Christian Literature Society. It also lent Miss Hilda C. Bowser to the same society, but she was supported from the Arthington Trust. The Rev. Arthur Sowerby gave some of his time to literature.

The Church Missionary Society supported Miss Dorcas C. Joynt in connexion with the Christian Literature Society, and the Rev. A. J. H. Moule for the translation of various works into Chinese. Miss Joynt has left the Literature Society to work among Chinese students in Japan.

The London Missionary Society supported the Rev. W. Hopkyn Rees, D.D., who is co-secretary of the Christian Literature Society. Other members of its staff have been engaged on medical and theological works and general literature.

The Wesleyan Missionary Society allowed the Rev. W. A. Cornaby, who for a time served on the staff of the Literature Society, to give part time to literature while he carried on ordinary mission work at Wusueh.

The China Inland Mission and the Religious Tract Society provided, respectively, stipend and rent for the Rev. Joshua Vale, as editorial and general secretary of the Chinese Tract Society at Shanghai until April 1915, when Mr Vale retired. It also supported Mr Rhodes of Chefoo to produce literature for Moslems.

The Foreign Missionary Committee of the Presbyterian Church of England supported, fully for three years, and then partially, Dr Cousland to edit the Medical Association Journal and translate standard medical works and compile a medical lexicon.

The Rhenish Missionary Society had one missionary set apart for literary work, but his place of residence was not intimated.

The Swedish Missionary Society maintained a missionary for literature in Eastern Turkestan.

The Norwegian Lutheran China Mission Association reported that it had translated a Bible History and

Luther's Catechism into Chinese, but apparently it had no men wholly devoted to literary work.

This list was probably not quite complete when compiled, and a few changes have been made since compilation, but it may be regarded as substantially representing the extent of the contribution of the missionary societies even at the present time to the production of Christian literature. Their activities are not limited to production. They also maintain a number of presses, and are responsible for the upkeep of many book-shops, but it will be more convenient to enumerate these at a later stage of our enquiry.

The Society for Promoting Christian Knowledge issues literature for China in the Mandarin, Foochow, Hangchow, Hokkien and Ningpo languages or dialects. There are a few theological and devotional works, and some tracts in the society's catalogue, but for the most part the publications are prayer books. It has given grants to the Christian Literature Society for the publication of two books of a general nature on Christianity.

The Tract and Literature Societies

Among the societies, which are co-operative in character and publish interdenominational literature, the first in the field were the tract societies.

The Religious Tract Society, London, has made great contributions to the literature of China. Its publications are in many dialects, besides Wenli and Mandarin, including Shanghai, Miao, Soochow, Kiangning, Ningpo, Foochow, Kienning, Amoy, Hainan, Hoklo, Swatow, Hakka and Cantonese. The *Pilgrim's Progress* has been rendered into nine of these languages. The direct money grants from the ordinary funds in support of daughter societies in China total about £1500 to £2000 per annum. A few years ago the society appealed for a special China Fund of £20,000, and up to March 31st,

1912 a sum of £21,054 had been realized, and the fund remained open. The wise administration of this money has been a great boon to China. Among other objects it enabled the society to appoint Dr Darroch its general agent on the field. With his experience of translation and editorial work and the literature problem as a whole, Dr Darroch has rendered invaluable service to the local societies, especially in the direction of unification.

The American Tract Society also subsidizes the tract societies in China to the extent of about £300 per annum in cash, as well as by grants of literature printed at the home base.

The Upper Canada Religious Tract and Book Society makes an annual grant of about £100 for colportage under the Central China Religious Tract Society.

Tract Societies in the Field. The tract societies in China are organized on the same basis as those at the home base, and co-operate with them, though they are practically independent in administration. Until recently they were independent of each other also, but in some instances relationships were cultivated and areas of distribution were observed to prevent overlapping. The process of federation or amalgamation which is now taking place can be best appreciated if we examine the work of the eight societies as they were before the definite unification began.

The Canton and Hong Kong Religious Tract Society was founded in 1855 and is a distributing agency only. The Hong Kong Bible, Book and Tract Committee is the executive in Hong Kong. In 1910 the value of its sales amounted to £410. Of this sum £358 was received for publications of the Religious Tract Society and others in English, £32 for publications of the Religious Tract Society in Chinese, and £20 for publications of the Christian Literature Society for China. Besides many special grants, the Religious Tract Society in London allows £45 per annum towards this work.

The local expenses are met for the most part out of trade profits.

The Central China Religious Tract Society was founded in 1876. Its headquarters at Hankow are housed in commodious premises, owned by the society—the Griffith John Jubilee Building, a three-story structure, with commercial offices, Chinese book room, department for sale of English books, board room, and two flats for the agent and the editor. Printing works have also been erected by means of a grant of £2,500 from the Arthington Trust, though the Trust does not provide for a press manager. Towards the Jubilee Building the Religious Tract Society contributed £1000, the Reyner Trust £500, and the China Emergency Committee £500. A press and depot manager, Mr C. A. E. Carr, was appointed in 1914. Colportage is encouraged, but much hindered by lack of funds. There is also urgent need for a literature missionary. The 1914 report shows that during that year 1,215,400 books and tracts were put into circulation, a figure which is 14 per cent. in advance of the previous year. Over forty million publications—including leaflets—have been issued since the foundation of the society.

During the year ending September 30th, 1914, the total income of the society was over £2,000, towards which the Religious Tract Society granted £484, the Wesleyan Methodist Missionary Society £25, the Swedish Missionary Society £18, the American Church Mission £25, the London Missionary Society £25, and the American Tract Society £20. The missionary societies have been asked to make subsidies for the appointment of a literature missionary, and when the *China Mission Year Book* for 1914 was issued, £150 had been promised for this object, which would require £400 per annum.

The Chinese Tract Society may be traced back to 1844 when members of the Church Missionary Society and the London Missionary Society in Shanghai formed a committee of the Religious Tract Society. In 1885

this committee was reorganized under the name of the East China Tract Society. In 1878 the Chinese Religious Tract Society was organized, and in 1894 was amalgamated with the East China Tract Society to form the present Chinese Tract Society. Its headquarters are at 119A Szechuen Road, Shanghai, the premises being rented from the Chinese Y.M.C.A. It is the only tract society with an editorial secretary. For many years Dr J. M. W. Farnham, of the American Presbyterian Mission, gave his whole time to this office, and when he retired the Rev. Joshua Vale, of the China Inland Mission, was set free for the work, and filled the post until April 1915. There are a number of local secretaries in centres around Shanghai. The catalogue for 1911 contains 738 different publications, perhaps the most important being the Conference Commentary on the Bible in Chinese. In 1912, 697,500 books, tracts and magazines were circulated, bringing up the total issue from the founding of the society to over twenty millions.

During the year ending September 30th, 1911, the Religious Tract Society gave £500 as well as some literature, and the American Tract Society gave £100. The total expenditure for the year was under £2000. The Arthington Trustees granted £200 per annum for three years towards the salary of the editorial secretary. During 1915 this society ceased to have an independent existence.

The North China Tract Society, founded in 1882, has its headquarters in Tientsin, with a branch in Pek ng. For some time the Religious Tract Society subsidized an agent to manage the business, and Mr A. C. Grimes was appointed to the post. The annual output appears to be about 200,000 books and leaflets, and the total from the date of organization about six millions. The contributed income is drawn from the Religious Tract Society, the American Tract Society, and local contributions. In 1912 about £340 was received from sales.

The North Fuhkien Religious Tract Society was established in 1891, with headquarters at Foochow. Definite statistics of its work are not available. While the issues in 1909 appear to have been 79,000, in 1912 they were only 13,100. In 1911 the Religious Tract Society granted £170 partly for tracts and partly for libraries for churches and pastors. The American Tract Society also gave £20. The total income for the year was £398 and the total expenditure £383.

The West China Religious Tract Society was organized in 1899. The headquarters are in Chungking, and there are distributing agencies in Chengtufu, Mienchow, Yachowfu, and Chaotungfu. There was a paid secretary for about a year and a half, who attended to distribution and general management. In 1914 the honorary secretary was the Rev. H. J. Howden, C.M.S., and the circulation reached about a million books, tracts and leaflets. The income totals about £400 per annum, towards which the Religious Tract Society grants £75 and the American Tract Society £30. The Arthington Trustees contribute for work among Miaos and Tibetans.

The Manchurian Religious Tract Society dates from 1908 and is a distributing agency only. There is a committee of missionaries, which receives a money grant from the Religious Tract Society, and purchases and sells in a number of book-shops the publications of other literature organizations.

The South Fuhkien Religious Tract Society was also started in 1908 at Amoy. There was an Amoy Tract Society as early as 1850, and for many years the Religious Tract Society and the American Tract Society worked through their own committees. These organizations, representing the English Presbyterian Mission, the London Missionary Society, and the American Reformed Church, are now amalgamated. The issues which in 1908 were about 75,000, in 1912 were 120,351, and show a growing demand for romanized literature.

The total receipts in 1911 reached £536, including a yearly grant of £70 from the Religious Tract Society, together with a special grant for libraries and other purposes of £168, a grant of £10 from the American Tract Society, and £16 from local subscriptions.

During 1913 the tract societies, taken together, issued 43 new books, besides leaflets, and circulated 3,031,587 publications, realizing by sales about £2,400. A general analysis of their accounts made by Dr Darroch reveals that, apart from the receipts from sales, the Religious Tract Society provides 72 per cent of their total income, the American Tract Society 10 per cent, and local donations and subscriptions account for 18 per cent. The home societies, however, have no financial responsibility of a permanent character for those in the field, and give no guarantee to them. The missionaries on the local committees are consequently beset with anxieties when they make any attempt to advance beyond the strict limitations imposed by an altogether inadequate income.

Christian Literature Society for China. The tract societies are members of one family more or less closely linked up with the parent societies at the home base. Side by side with these there is another organization in China which is in no sense a rival, but is rather complementary in its purpose—The Christian Literature Society for China.

In 1884 the Rev. A. Williamson, LL.D., organized the Chinese Book and Tract Society in Glasgow, and three years later, in connection with it, he started in China 'The Society for the Diffusion of Christian and General Knowledge among the Chinese.' In 1906 the name was altered to 'The Christian Literature Society for China.' The object is defined as 'The publication and circulation of literature based on Christian principles, throughout China, her colonies, dependencies, and wheresoever Chinese are found—especially periodical literature adapted for all classes—as the resources of

the society may permit.' It is obvious that a wider range of literature is contemplated than in the Tract Societies. Further, though this society keeps 'all classes' in view, it has given special prominence to the provision of books for the *literati*, who rule the land. The headquarters' office is in Shanghai at 143 North Szechuen Road, and the depot is at 444 Honan Road. The latter is managed by Mr Theodore Leslie.

The staff in 1914-15 consists of two honorary general secretaries:

Rev. Timothy Richard, D.D., Litt.D. (supported by the English Baptist Missionary Society).
Rev. W. Hopkyn Rees, D.D. (supported by the London Missionary Society).

In addition to these the following are also on the editorial and distributing staff:

Rev. Donald MacGillivray, D.D. (supported by the Canadian Presbyterian Mission).
Rev. Evan Morgan (supported by the English Baptist Missionary Society).
Rev. A. P. Parker, D.D. (supported by the American Methodist Episcopal Mission), gives part time.
Miss Hilda C. Bowser (supported by the Arthington Trust) acts as distributing secretary.
Rev. Isaac Mason (supported by the Friends Foreign Missionary Association).
Miss Laura M. White, B.A. (Methodist Episcopal Mission), gives part time as editor of *Woman's Messenger* (Nü To Pao—a monthly magazine).
Rev. J. E. Cardwell, librarian.

Besides these members of the staff in Shanghai, Mr Inglis, United Free Church Mission, Mukden, and Mr Wright, American Presbyterian Mission, Ningpo, have given part time to the society's work.

Among the present undertakings of the society are :

1. The preparation of a series of biographies of the most eminent statesmen in Christendom.
2. The preparation of a series of tracts for the times and tracts of deeper truths.
3. The translation of Hastings' *Bible Dictionary* under the editorial supervision of Messrs MacGillivray and Rees. The issue is expected in the autumn of 1915.
4. Large free grants of books on national problems, among the new rulers of China.

Plans have also been formed for a Chinese press bureau to supply Chinese daily papers with articles and news from the Christian point of view.

The circulation for the year ending September 30th, 1913, reached 164,100 publications with 15,995,200 pages, and in the following year 176,100 publications with 12,982,200 pages. The values of these sales in the two years were £1719 and £2063 respectively.

The main sources of income for the same periods of time are as follows :

1. Donations and subscriptions received in China £327 ; £412.
2. London Missionary Society £200 ; £100. Baptist Missionary Society, 1914, £100.
3. Arthington Trustees £500 ; £500.
4. Christian Literature Society for China, England, £200 ; £250. There is a secretary, subsidized at the rate of £150 per annum, to work this English branch.
5. Christian Literature Society for China, Scotland, £937 ; £470.

The China Emergency Committee remitted over £1000 through the English branch, which also made special donations to the building fund. The accounts of the Honan Road Depot and Sales Department are separately reported. This branch of the organization has recently become the agent in China for a number of publishing firms, including the Oxford Press, T. & T. Clark, Scott, Melrose, Hutchinson, Constable, Sampson Low, Longman Green and Chambers. The profits of

the trading business are devoted to the missionary objects of the Literature Society. In the year 1914, 250,000 volumes were given away, their value being over £4000, and 50,000 large posters were also granted to missionaries.

The society, like all similar organizations, is in urgent need of funds. In a recent appeal for £3250 the following items were specified: capital for enlarged book depot, £1000; Chinese Bible dictionary, £600; up-to-date commentaries, £600; additional Chinese translators, £500; English-speaking Chinese editorial secretary, £250; press bureau to work through native press, £50; extension of offices, reading-room, etc., £250.

Mission Printing Presses

The activities of the missionary, tract and literature societies are further illustrated by the enterprise shown in establishing mission printing presses. The first on the field was due to the initiative of the London Missionary Society, though its work has been merged in that of the Presbyterians in Shanghai.

There are not sufficient data for discriminating between large and small presses, or between those that are a commercial success and those which need to be subsidized. Some of the presses are little more than a department of an industrial training institution. Others are engaged in literature for some particular mission. A few only are great organizations, able to undertake production of all kinds and serving the missions and churches generally.

The enumeration of presses follows the coast-line from south to north and then the central provinces from north to south.

Hainan. The Presbyterian Church in the U.S.A. (North) has a small press at Kachek. Its output in 1913 was 45,700 pages.

Wuchow (Kwangsi). The Christian and Missionary Alliance has a press.

Pakhoi (Kwangtung). The Church Missionary Society has a press, and also the Kieler China Mission.

Canton (Kwangtung) is the headquarters of the China Baptist Publication Society, which embraces the American Baptist Foreign Missionary Society and the Foreign Mission Board of the Southern Baptist Convention. It was founded as a joint-stock company in 1899. Secretary: Rev. R. E. Chambers, D.D. Large sums of money have been spent on the premises and printing plant, which are thoroughly modern. The society issues two weekly papers, and an English bi-monthly. It co-operates with the South China Religious Tract Society in a central book-store, general colportage and the publication of a series of monthly tracts. The catalogue of the society contained over a hundred titles several years ago. The output in 1911 reached 12,822,700 pages, and in 1913, 28,068,735 pages. Each of the co-operating societies has agreed to designate a missionary for literary work only, but at the time this report was written the Rev. J. Speicher alone had been set aside.

Canton has a second mission printing establishment—the Knipp Memorial Printing Plant, which is connected with the Christian College, and was started on July 1st, 1914, to encourage self-help among the students.

Swatow (Kwangtung). The Foreign Missions Committee of the Presbyterian Church of England has a press, from which scriptures, commentaries, hymn-books, tracts and leaflets are issued. There are five Chinese employees. This press has no fonts for character printing.

Wukingfu (Kwangtung). In this centre the Presbyterian Church of England has a press.

Amoy (Fukien). Here also is a press of the English Presbyterian Mission.

Hinghwa (Fukien). The Board of Foreign Missions of the Methodist Episcopal Church has a press which issued in 1913, 2,195,401 pages of literature.

Foochow (Fukien) has two presses owned respectively by the American Board of Commissioners for Foreign Missions and the Board of Foreign Missions of the Methodist Episcopal Church. Much of the work of the latter has been transferred to Shanghai.

Tainan (Formosa). The English Presbyterian Church Mission has a press.

Ningpo (Chekiang). There is an industrial press connected with Trinity College towards which the Church Missionary Society contributes £12 per annum. The American Baptist Foreign Missionary Society has also a press in Ningpo.

Shanghai (Kiangsu) has three mission presses, two of which are very important. One is owned by the Board of Foreign Missions of the United Presbyterian Church of North America. It was started in Canton in 1844, transferred to Ningpo in 1845 and to Shanghai in 1860. The secretaries are Dr Fitch and Mr Myers, and under them there were in 1914, 216 Chinese employees besides binders of Chinese books. Great quantities of medical books, scientific works and school readers are printed on this press. The printing of religious books, such as commentaries, hymn-books, works on theology and the spiritual life, have increased by 25 per cent, while the issues have doubled in twenty years. In the report for 1911 the total output for the year was 3,297,919 volumes with 89,017,463 pages, mostly in Chinese, but a few in English or bilingual. At present the output averages 100,000,000 pages per annum. There are 2100 'live' accounts on the books of this organization.

The other important press in Shanghai is that owned by 'The Directors of the Methodist Publishing House in China.' It unites the Board of Foreign Missions of the Methodist Episcopal Church and the Board of

Missions of the Methodist Episcopal Church, South. There are over 200 employees besides binders. The press has book-stores in the Chinese Y.M.C.A. in Shanghai, and also in Kuling and Kuliang.

A scheme for the consolidation of these two great presses is now under consideration.

The third organization in Shanghai is owned by the Seventh Day Adventists—'The Signs of the Times Publishing House,' which issued 17,979,100 pages in 1913.

Weihaiwei (Shantung). There is a press in this centre owned by 'The Christian Missions in Many Lands, U.S.A.'

Tsingchowfu (Shantung). The English Baptist Mission has a press.

Peking (Chihli). There is a specialized press in connexion with the mission to the Chinese blind and illiterate sighted.

Tungchow (Chihli). The American Board of Commissioners for Foreign Missions owns a press.

Tamingfu (Chihli). The South Chihli Mission has a small press.

Sianfu (Hsi-ngan-fu, Shensi). The English Baptist Missionary Society owns a hand press. There is a good Chinese press in the city.

Chengtu (Szechwan). The Canadian Methodist Missionary Society owns a press, upon which scriptures are printed and also literature for the West China Religious Tract Society. The latter has purchased and keeps at this press fonts of Tibetan and Miao type. There are sixty employees, and the output averages about 40,000,000 pages per annum.

Hankow (Hupeh) has two mission presses. One, owned by the National Bible Society of Scotland, was established in 1885 and is used for scriptures. The other is owned by the Central China Religious Tract Society and employs fifteen men besides binders. Great as is the city of Hankow, the native presses do poor work and charge exorbitant prices.

Shenchow (Hunan). The Evangel Press, established by the Evangelical Association, is a new organization, still in its infancy.

Changsha (Hunan). The Broadcast Tract Society has a press started in 1906 which has issued a total of over 3,000,000 leaflets, mostly in Mandarin.

Nanking (Ngan-hwei). The Foreign Christian Missionary Society (U.S.A.) had a press, but sold it to Chinese printers.

Kashgar (East Turkestan). The Swedish Mission Union has a press and produces literature for local use.

This list contains the names of thirty mission presses well distributed over China. It may not be quite complete, but no organization of importance is omitted.

Other Organizations

Among organizations other than the missionary and tract and literature societies, which contribute to the literature of China, are the following:

The Educational Association of China, founded at the General Missionary Conference, Shanghai, in 1890. One of its objects is 'to provide for the preparation and publication of suitable school and college literature.' In 1907 its catalogue contained about 200 separate entries.

The Medical Missionary Association, founded 1886, undertakes 'to examine existing medical books, to revise, reprint and add to them as may be found necessary.' Dr Philip B. Cousland (English Presbyterian Church) has been set aside for this work, and the appointment of a second translator is contemplated.

The Young Men's Christian Association has a publication department which issues three magazines and a variety of books, pamphlets and tracts. The total output for 1913 was 15,493,950 pages.

The China Sunday School Union issues lesson helps, leaflets and other literature for the help of Sunday school teachers and scholars.

General Review

Value of Past Work. In reviewing the general situation we must first express the indebtedness of the Church to the organizations, and especially to the tract and literature societies, which have filled the breach through long years. They have been left to face a great task with only the slenderest means at their disposal. They have never yet received the support and encouragement they merit in view of their importance as a factor in the christianizing of China. Sometimes it has been alleged in criticism that there has been overlapping and waste. It would be strange indeed if there were no ground at all for this charge, considering that there are so many societies doing similar work in the same field and doing it more or less in independence of each other. But the wonder is that so much has been accomplished with efficiency and economy, and that the overlapping and waste have been the exception and not the rule.

We thankfully recognize that much has been accomplished, but when we think of the vastness of the needs of four hundred millions of people scattered over a country that is almost a continent, we must admit that the organization for producing and disseminating Christian literature is altogether inadequate.

Literature Needed. The six provincial conferences and the National Conference held by Dr Mott in China during the early months of 1913 made a strong plea for new literature to meet the clamant demands under the new conditions of the country. Books which have become unsuitable in view of the changes which have taken place should be revised or withdrawn from publication, and literature should be produced to meet the enlarged outlook of the people. Reforms in every sphere, including religion, have led the governing classes, students and people generally to seek eagerly all new thought. Zealous efforts are being made to search into and set forth the tenets of Confucianism, Buddhism,

Taoism and Mohammedanism, and at the same time the attitude of the people to Christianity has changed. If the need for original contributions to Christian literature and for translations imparting the best thought of the West is not met, pernicious literature will prevail. There was never greater danger lest the press should be used to the detriment of the people of China, and never greater opportunity for successful Christian propaganda by means of literature. If the Christian Church is not on its guard it will lose this unique opportunity.

This is the considered opinion of the greatest leaders of the Church in China. The classes of books for Christians and non-Christians, in Wenli or Mandarin or both, which they regard as most needed, are :

1. Commentaries, Bible dictionaries, concordances and helps to the study of the Bible.
2. Theology, philosophy and church history.
3. Apologetics.
4. Tracts for general use in colloquial style.
5. Devotional books.
6. Books for women and children.
7. Histories of India, Egypt, etc. : volumes dealing with social and scientific questions, biography and travel.
8. Medical literature.
9. Periodicals and magazines.

Authorship. The whole question calls for careful consideration. There are not twenty missionaries giving all their time to authorship in the whole of China, whereas there are over five hundred set apart for medical missions. The latter are none too many, but the former are dangerously few. It is obvious at present that not only is the staff of writers, and especially of Chinese writers, too small, but also the burden of maintaining it is not distributed equally over the societies. Only about one society out of every five working in China sets aside a missionary for literature. The Continuation Committee Conferences in China made some suggestions on authorship which we may summarize under four headings :

1. Missionaries should be set free for literary work for varying periods of time.

2. Chinese scholars should be used to a greater extent and regarded as co-workers in positions of equality with their foreign brethren. The Tsinanfu Conference suggested that authors should be nominated by provincial federal councils of Chinese and foreigners for either temporary or permanent work.

3. With a view to the encouragement of writers, schools, colleges and universities should have special departments for training in literary work, and should raise the standard of literary studies. Some students might be sent abroad to prepare for this form of work. Prizes should be offered in order to discover talent and encourage authorship. Writers should be kept in close touch with current thought, and be well posted in modern developments.

4. Literary men should be sought from beyond the pale of the Church.

Publication. From the consideration of authorship we naturally pass to that of printing and publication. Some of the mission presses in China are a necessity under present conditions, but the necessity is not so urgent as it was a few years ago when there were no ordinary business houses able to deal with large contracts and when facilities for the despatch of books by post and rail were undeveloped. It is now possible to print large editions in Shanghai and send the books to West China, and deliver them, say in Chengtu, at rates considerably lower than those charged for printing alone on local presses. Missions have not the resources to compete with houses like the Commercial Press in Shanghai, and the Fukuin Press in Japan, which prints great quantities of literature for China. Their policy should be to leave the mechanical work of printing more and more to Chinese firms, and themselves develop the publishing and distributing side of the work.

Distribution. This presents greater problems than either authorship or publication. In some reports there are references to large stocks of literature lying

in stores, and a famine of literature out in the field. Less attention has been devoted to the dissemination of printed matter than to its production. This is probably due to the fact that the upkeep of depots and colportage involves considerable expenditure, especially under present conditions. The tract and literature societies have depots in important centres, such as Hong Kong, Canton, Swatow, Amoy, Foochow, Shanghai, Hankow, Peking and Tientsin, and many of the missionary societies also maintain bookshops. But there are over 1500 walled cities without any depot for Christian literature, and there must be countless smaller towns, villages and hamlets which can only be reached by colportage. The West China Religious Tract Society, the Central China Tract Society, the North Fuhkien Tract Society and the China Baptist Publication Society report colportage operations, but the work in the aggregate is small, and in comparison with the extent of the field it is as a drop in the ocean.

On the question of distribution the Continuation Committee Conference made four recommendations:

1. In all large centres there should be colporteurs and union book-stores in prominent streets.
2. Churches should establish reading rooms and circles, and also lending libraries, with supplies of books, revised and renewed periodically, and with a suitable man in charge.
3. A central board should prepare a general catalogue of books with short summaries of the contents in English and Chinese, and sectional catalogues for special needs.
4. Evangelists should use Christian literature in their work, and test its adaptation to their purpose.

Finance. Many schemes for the more adequate provision of literature have come to grief because financial support has not been forthcoming. It is impossible yet for literature organizations to pay their way. There must be free grants under special circumstances, as, for instance, to students in provincial

capitals by the Christian Literature Society for China, and among Tibetans and aboriginal tribes by the West China Tract Society. But such free distribution is exceptional. It is an acknowledged principle among missionaries in China that, as a rule, it is better to sell. Evangelistic literature, however, can only be sold at a loss, and that loss for the most part must be met from the home base. But it is doubtful whether China receives from outside as much as £3500 a year for literature—not reckoning the stipends of literature missionaries. This sum is inadequate and unworthy. The Conference of the Continuation Committee appeals for more support from the home boards of missionary as well as tract societies, and also from the Chinese church. It further recommends that the churches should appoint a special day—'Literature Sunday'—for prayers and offerings once a year, and asks for appropriations from mission boards and for special gifts to supply gratis copies of books to pastors and others whose needs are more than ordinary.

The same Conference, with a view to better organization, suggested that the literature societies and individuals engaged in the production of literature should meet and discuss the whole question of co-operation. A central board might adopt a progressive and united policy in such matters as production, nomenclature—including theological and ecclesiastical terms—printing and publishing, and might promote the union as far as possible of independent presses and houses, and of machinery for distribution.

Reorganization

Development of Co-operation. The great need in China at present is the unification and co-ordination of the many organizations on the field. It is encouraging to note the progress in this direction.

The tract societies should work together as one organization. The appointment of Dr Darroch as representative of the Religious Tract Society for the whole of China is already bearing fruit. The North China Tract Society and the Central China Religious Tract Society have amalgamated. The Christian Literature Society, too, calls for some reorganization to bring its supporters into closer touch with its executive work, and careful thought is being given to its reconstruction.

But neither the tract societies acting alone, nor the Christian Literature Society acting alone, can solve the problem in China. There are other interests in literature besides these which must receive consideration. There is need for a board with the widest possible commission, seeking the good not of one organization only, but of all together in order to meet the needs of the whole of China.

As a beginning on these lines the China Continuation Committee appointed a small Committee on Christian Literature to report on the whole situation. In May 1914 the Continuation Committee resolved:

1. That the executive be instructed to arrange as soon as possible for a Round Table Conference of representatives of tract, literature and publishing societies working in China with a view to devising a plan for the co-ordination and unification of their work.

2. That the following subjects be suggested for consideration:

(*a*) The issue of a union catalogue, descriptive and critical.

(*b*) The establishment of central distributing depots in each large centre.

(*c*) The co-ordination of schemes for free distribution of Christian literature with existing agencies.

(*d*) A literary survey of selected provinces with a view to reaching influential families by Christian literature.

3. In the meantime the Committee on Christian Literature proposes to do all it can to facilitate the work of such a Conference.

After a number of preliminary and preparatory

consultations the Round Table Conference was held in Shanghai on February 20th, 1915. The following organizations were represented: The Christian Literature Society, Religious Tract Society (London), North China Tract Society, Central China Tract Society, Chinese Tract Society, South China Tract Society, China Baptist Publication Society, National Committee of Young Men's Christian Associations, Sunday School Union, Presbyterian Mission Press, Methodist Publishing House, Educational Association of China and China Medical Missionary Association. The Rev. R. E. Chambers, D.D., who is Chairman of the China Continuation Committee's Committee on Literature, presided, and the Rev. E. C. Lobenstine, Secretary of the China Continuation Committee, acted as secretary.

Christian Publishers' Association. After prolonged and careful discussion, it was unanimously resolved to recommend the formation of a Christian Publishers' Association for China. A strong and representative sub-committee was then appointed to prepare a draft scheme with a view to the inauguration of the association. The draft scheme which has been submitted to the societies and organizations involved is as follows:

PROPOSED DRAFT
CONSTITUTION OF THE CHRISTIAN PUBLISHERS' ASSOCIATION OF CHINA

1. Name: The name of this Association shall be the Christian Publishers' Association of China.

2. Object: The object of this Association shall be to co-operate in ensuring a united and progressive policy in matters of production, printing, distribution, nomenclature and other matters affecting Christian literature.

3. Membership: The following shall be eligible as members of the Association: The Christian Literature Society, North China Tract Society, Central China Tract Society, West China Tract Society, Chinese Tract Society, South Fukien Tract Society, South China Tract Society, China Baptist Publication Society, Chinese Y.M.C.A., China Sunday School Union, Presbyterian Mission Press,

Methodist Publishing House, Educational Association of China, and China Medical Missionary Association.

[Other societies may be admitted on application and on the vote of the Association.]

4. Board of Managers: The affairs of the Association shall be administered by a board of managers which shall consist of two representatives from each society forming the Association.

(*a*) Vacancies on the board shall be filled by the society concerned.

(*b*) It is desirable that one-third of the members of the board should be Chinese.

5. Officers: The officers of the Association shall be a president, a vice-president, a secretary and a treasurer.

6. Executive Committee: The board shall choose an executive committee of seven members representing all the various groups of interests involved in the Association. Of these the president, treasurer and secretary shall be ex-officio members.

The groups are defined as follows: The Christian Literature Society, the Tract Societies, the Educational and Medical Associations, the two Shanghai Publishing Houses, the China Baptist Publication Society, the Chinese Y.M.C.A., and the China Sunday School Union.

7. Annual Meeting: The annual meeting of the Association shall be held at such a time and place as the executive shall determine.

8. Alteration of Constitution: The constitution of the Association may be altered by a two-thirds vote of the separate organizations forming the Association.

9. Quorum: A quorum shall consist of one-half of the members of the organizations represented in the Association present in person or by proxy.

At a meeting of the China Continuation Committee, held a few months after the Round Table Conference, it was announced that eight organizations have approved of joining the proposed Publishers' Association of China. Arrangements were made for the Rev. W. Hopkyn Rees, D.D., and as far as possible, Mr Ch'eng, to consult with leaders in important centres in China on various phases of the literature problem. It is hoped that Tientsin, Peking, one or two centres in Honan, Hankow, Wuchang, Changsha, Kiukiang, Wuhu, Nanking,

Suchow, Hangchow, Ningpo, Foochow, Amoy, Swatow, Hong Kong, Canton, and Wuchow will be included in the itinerary of Dr Rees.

Further Progress. As a result of negotiations which have already taken place the Presbyterian and Methodist Presses in Shanghai on May 1st, 1915, combined their distributing departments in a Mission Book Company, and the Chinese Tract Society in Shanghai has closed its shop and is joining with them. The Christian Literature Society and the Y.M.C.A. are considering whether they cannot unite on a consignment basis. In Canton the China Baptist Publication Society and South China Religious Tract Society are jointly conducting the Canton Christian Book Store.

It is obvious that progress is being made in the field, but a great deal remains to be done before there is an organization economical in its use of men and money, efficient in production, publication and distribution, and comprehensive enough to meet the needs of China. If it is to be established, there will be a call for the sacrifice of what may be regarded as vested interests, but when it is once realized that the sacrifice is for the sake of the kingdom of God, Christian men will be prepared to make it, and make it cheerfully.

FARTHER INDIA AND THE EAST INDIES

General Survey. This field embraces Siam and Annam, British Malaya, the Dutch East Indies and the Philippine Islands. It is for the most part a vast archipelago. The Philippines alone comprise an aggregate of over two thousand islands, ranging in size from a mere rock islet to the island of Luzon, which is more than 40,000 square miles in extent. As might be expected in such a broken field, there is a multiplicity of spoken languages. The Bible societies, though they have provided the scriptures in no fewer than thirty indigenous tongues, have by no means finished their task, for there remain forms of speech not yet reduced to writing. These facts largely account for the dearth of Christian literature throughout this area. Another contributory cause is the slowness of the development of the Christian Church, due in part to the inadequacy of occupation by missionary forces, and in part to the peculiarly difficult character of the work among Moslems.

Translations through Home Base Societies. The missions in Farther India and the East Indies have made considerable demands on the tract and literature societies at the home base for assistance in the publication of translations.

The Society for Promoting Christian Knowledge has provided the Anglican missions with the prayer-book in Hokkien for the Straits Settlements, and in Malay for Malays throughout the field. It has also issued a Malay catechism.

The Religious Tract Society has on its catalogue books or tracts in the following languages :

Malay (both Roman and Arabic characters), Low Malay (Sœrabayan) for Batavia, Javanese for Java, Dyak (in two dialects) for Borneo, Batta (Toba and Mandailing dialects) and Nias for Sumatra, Bugis for the Celebes, Madurese for Madura, Cambodia and Annam for French Indo-China, Siamese and Laos for Siam, and in Bicol, Cebuan, Ilocano, Pangasinan, Tagalog and Visayan for the Philippine Islands. In four of these languages it has published the *Pilgrim's Progress*.

The American Tract Society has contributed literature in Laotian, Malay, Siamese, Tagalog and Visayan. In its report for 1911 mention is made of a grant towards the work in Laos, and a subsidy of £20 to the Publication Committee of the Evangelical Union in the Philippines.

Work on the Field. The inquiries addressed to the missionary societies at work in Farther India and the East Indies have elicited comparatively little information regarding the production and distribution of Christian literature. It would not be safe under all circumstances to infer that they have little to report, but in this particular instance there is reason for thinking that the barrenness of the reports is due to the neglect of this form of seed sowing.

As the missionary problems vary more or less in the different sections of the field, it is convenient to consider them separately.

Siam and Annam. It is only in recent years that French Indo-China has been open to Protestant missionaries, and though the scriptures are partially rendered into Annamite, Cambodian and Laotian, and are being sold by colporteurs, there has been scarcely any opportunity for using other Christian literature. Siam, too, is a very difficult field for Christian missions. It has a considerable literature in the Pali language, and the majority of boys are taught to read and write. There is even compulsory education. The scriptures exist in the Siamese or Tai language. There is one mission alive to the importance of Christian literature—that

of the American Presbyterian Church. Three of its missionaries—the Rev. J. B. Dunlop, D.D., the Rev. J. H. Freeman and Mrs C. H. Crooks—devote a part of their time to authorship. It has two presses, one for its mission to the Siamese at Bangkok and the other for its mission to the Laos in Cheung Mai. From the latter a monthly Christian paper is issued, and in 1910 there was an output of 2,868,246 pages, including printing for the Bible Society.

British Malaya. Under this heading are included the Straits Settlements, with Johore and the Federated Malay States, British North-West Borneo with Brunei, Sarawak and Labuan. The population consists mainly of Malays, who are nearly all Mohammedan. There is also a large class known as Baba-Malays, who are Chinese born in the country, and speak a kind of Malay or else Chinese dialects. Besides these there are immigrants, some from India and Ceylon speaking Tamil, and some from China speaking Swatow, Hokkien, Cantonese, Hakka and Foochow. Lastly, there are the aborigines—a low class whose dialects are virgin soil for the translator.

The American Methodist Episcopal Church is educating some thousands of children, mostly Baba, and one of its missionaries, the Rev. W. G. Shellabear, has given his strength to literature including Bible translation. The mission owns a printing press, issues a catalogue of general literature and another of Malay publications, and has a substantial publishing house in Singapore. The mission of the Presbyterian Church of England issues a monthly journal in Malay and English which is reproduced on a commercial press.

There is no information of any literature work in the native tongues of British Borneo, Brunei, Sarawak and Labuan, except that the Society for the Propagation of the Gospel has a press at Sarawak. The need for books for Moslems and heathen in Malay (both in Arabic and Roman character), Chinese, Japanese and

various Indian languages is urgent. Publications are also asked for to meet the influence of Christian Science and Seventh Day Adventist teaching.

The Dutch East Indies embrace Sumatra, Java, a part of Borneo, and a great number of islands stretching from the Malay Peninsula to New Guinea and Australia. The population exceeds 43,000,000. Of these nearly 35,000,000 are Mohammedans, and the remainder are aboriginal tribes, difficult of approach, whose religion is animistic. Here also, as in Malaya, may be found some Chinese immigrants.

The Netherlands Missionary Society issues a monthly and a quarterly periodical in Dutch, a monthly periodical in Malay, a Javanese paper for native teachers, and a considerable quantity of literature including school books in Barec, Malay, Batale and Javanese. It owns a mission press at Menado in the North Celebes.

The Rhenish Missionary Society, which works among the Bataks of Sumatra, in Dutch Borneo and the island of Nias, supports at least one literature missionary who resides in Borneo. It has also a number of printing presses of which one is in Sumatra and another in Borneo.

The Mission to the Sangir and Talaut Islands issues a quarterly paper, and school books for Sangir and Talaut, and supports Mr K. G. F. Steller for literature work. This mission, and also the Utrecht Mission Union, use the Menado press.

Though the Dutch missionaries have been active in producing literature, it is reported that the publications are not widely read, and that those for present-day use among Mohammedans are not sufficiently up-to-date. The Dutch societies, however, work in close co-operation, and grasp the thorough importance of language study for missionaries with a view to authorship, and there is hope of development. The nearest approach to a tract society in the field is the Malay Christian Union under Mr Meenwig at Meester Cornelis, near Batavia

in Java. The Paper Missionary is also a co-operative undertaking in charge of Mr Hochendijk at Garoet, and receives support from the Netherlands Tract Society in Holland.

The Philippine Islands have a population of more than 7,500,000, of whom the Roman Catholics claim 6,860,000. The problems presented among these people are similar to those in Latin America, and require very special treatment. There are scarcely three-quarters of a million of non-Christians including Chinese and Mohammedans. The aborigines are Igorots, Moros and a few small tribes. No details have been collected of the literature already provided. The field is a comparatively new one for Protestant missions, and they have not had much opportunity hitherto for the development of a Christian literature. The scriptures have been rendered wholly or partially into about a dozen tongues. For other literature there exists the Publication Committee of the Evangelical Union.

Three societies have found it necessary to establish presses in the islands: The Methodist Episcopal Church in Manila, the Foreign Christian Missionary Society at Vigan in Luzon and the American Presbyterian Mission in Dumaguete.

Need for Co-operation. There is need for more definite co-operative organization in the field to meet the urgent requirements in literature. By keeping in close touch with similar organizations in China and India, and among Moslems in the Near East, many books might be imported for direct use by the immigrants, or for translation into the indigenous tongues.

Recommendations. The Continuation Committee Conference at Singapore, held in January 1913, was attended by about fifty missionaries, of whom about thirty-seven were from the Malay Peninsula and eight from the Dutch East Indies. Consideration was given to the subject of Christian literature. After a brief

survey of existing work, revealing the nakedness of the land, the following recommendations were made:

1. European languages: Up-to-date literature in English and Dutch is needed to counteract the immoral, rationalistic and anti-Christian literature put out by the secular presses and sold by native booksellers.

2. The appointment of a Committee on Malay literature to arrange for the interchange of existing literature in different parts of the field, to edit orthography and alter local words. The following were requested to serve on this committee: Rev. W. G. Shellabear, Rev. W. H. Williams, Rev. A. J. Bliek, Rev. L. Tiemersma, and Messrs C. E. G. Tisdall and Goh Hood-keng. It was to work in two sections, in Singapore and Batavia. (No report has yet been issued.)

3. Distribution: A special book-shop in every large centre would probably be a financial failure. It is better to sell than to give, and the selling should be through missionaries and colporteurs.

4. Periodical literature in Malay, Chinese and Tamil should be used as a means of Christian propaganda.

5. Missionaries and native Christians should give enough time to the study of the languages of the people among whom they work, so as to be able to write or translate books in such languages. Native Christians who have ability in writing in their own language should be carefully sought for, and encouraged to give their time to such work.

In spite of the above recommendations or findings, there does not appear to have been much progress made during the two years which have intervened since the conference met. The Special Committee appointed held its first meeting on August 12, 1915. Some stimulus and help of a definite kind should be given from the home boards, for in such a field, largely Mohammedan, the printed page is a most effective missionary.

OCEANIA

General Survey. As in Farther India and the East Indies, but to a greater extent, geographical conditions and language difficulties have precluded co-operation in literature. The confusion of tongues is obvious from the fact that the Bible societies, including the Society for Promoting Christian Knowledge, have had to issue the Bible in sixteen different languages, and the New Testament or lesser portions in seventy-two other languages, making a total of eighty-eight versions. Great as is this total it by no means exhausts the variety of forms of speech. In the New Hebrides group alone there are twenty-five languages. On the little island of Espiritu Santo four different versions of the scriptures are needed and provided. Now the total native population of Melanesia (including New Guinea), Polynesia, and Micronesia is only 1,600,000. The number of Christians is estimated at 300,000 Protestants and 70,000 Roman Catholics, and, with a few exceptions, those speaking any one of the many languages and able to read must be relatively small. The multiplicity of languages adds enormously to the labour and difficulty of producing literature for all, and the fewness of readers in each language makes the expense of publication almost prohibitive. Further, the insulation by sea as well as by language makes co-operation between missions almost impossible if not useless.

In spite of all difficulties, preliminary enquiries show that the need for Christian literature has not been overlooked, and that there have been considerable efforts to meet it. The information which has been gleaned is by no means exhaustive. In fact it indicates

little more than the lines upon which a complete report might be made.

The missionaries have published their translations or original works through the tract and literature societies at the home base, through their own denominational publishing houses, less frequently with commercial firms, or, lastly, on their own mission presses on the field.

At the Home Base. The Society for Promoting Christian Knowledge has publications, chiefly prayer and hymn books, occasionally grammars, reading books and catechisms in the following thirteen languages:

For Melanesia: Binandele, Mukawa, Ubir, Wedau in New Guinea; Bugotu, Fiu, Florida, Saa, Ulawa, Isabel in the Solomon Islands; Mota in Bank's Islands, and Waño. For Polynesia: Hawaii in the Sandwich Islands.

This society in its report for 1912 calls attention to the fact that its books are sold, not given, in Oceania, and that its receipts from sales were £180 in the years 1907-12.

The Religious Tract Society's catalogue includes eighteen of the languages of Oceania:

For Melanesia: Motu, Kerepunu, Suau, Mailu, Milne in New Guinea; Maré and Lifu in the Loyalty Islands; Fiji in the Fijian group; Tongoa, Makura, Emae and Aneityumese in the New Hebrides. For Polynesia: Hawaian in the Sandwich Islands; Tahitian in the Society Islands; Rarotongan in the Cook Islands; Tongan in the Friendly Islands; Samoan in Samoa, and Niué in Niué or the Savage Islands.

The *Pilgrim's Progress* has been translated into five of these languages.

On the Field. As the home base is widely separated from the South Sea islands, and there were no presses in the days in which their people began to emerge from darkness, it was necessary to establish mission presses in important centres on the field.

1. **Melanesia,** including New Guinea : embracing New Britain, New Ireland, New Caledonia, Solomon Islands, Santa Cruz Islands, Bank's Islands, New Hebrides, Loyalty Islands, Fiji Islands, etc.

In New Guinea, the Society for Home and Foreign Missions of the Lutheran Church (Bavaria) has a press at Loganeng in Kaiser Wilhelmsland, and issues literature for the tribes of Kai and Tabim. The Utrecht Missionary Union also produces school books in some New Guinea and neighbouring languages, and grammars in Noemfoo, Galela, Tobelo, etc.

In New Britain (New Pommern) the Methodist Missionary Society of Australia has a press at Ulu, and also prints at the Epworth Printing and Publishing House in Sydney, New South Wales. It supports a literature missionary in New Britain and issues two papers for the native church.

For the New Hebrides the John G. Paton Mission Fund publishes primers and hymn-books.

In the Loyalty Islands the Paris Evangelical Missionary Society has a printing press at Maré.

In Fiji the Methodist Missionary Society of Australia has a press at Suva from which a considerable amount of literature has been issued. It publishes a Fijian *Church News*. The Seventh Day Adventists have recently set up a press at Buresala.

2. **Micronesia,** embracing the Ladrones, Carolines, Marshall, Gilbert and Pelew Islands.

In the Carolines there is a press owned by the Liebenzeller Mission.

In the Marshall Group the American Board of Commissioners has a press at Nauru.

In the Gilbert Group the American Board of Commissioners has a press on Ocean Island, and the London Missionary Society has recently set up one on Peru Island.

3. **Polynesia,** embracing the Sandwich Islands (Hawaii), Samoa, Cook Islands, Friendly Islands, Society Islands,

Austral Islands, the Marquesas, Low Islands, Ellice, Phœnix and Savage Islands.

In the Sandwich Islands the Board of the Hawaiian Evangelical Association has a book room at Honolulu. It uses a commercial press, and publishes a monthly, *Ka Hoaloha*, besides other literature.

In Samoa there is a very efficient press owned by the London Missionary Society at Urolu, and another established by the Methodist Missionary Society of Australia which issues the *Samoan Church News*.

In Cook Islands the London Missionary Society publishes a monthly paper at Rarotonga.

In the Society Islands the Paris Evangelical Missionary Society has a press at Raïatea.

Outlook. It would appear that there is not much scope for new literature organization on the field in Oceania. If missionaries have time for authorship, their works can be published at the home base in all cases in which local presses are inadequate. The native Christians usually pay cost price for the books they purchase, on some basis of barter, and as distribution is in the hands of missionaries and there need be no expensive depots and no colportage, the total outlay on providing an adequate supply of literature is not likely to be great, at all events for the more important languages of the area.

INDIA WITH BURMA AND CEYLON

General Statement

Survey of Field. India has a population of 315,156,396 souls, and according to Sir George A. Grierson's survey there are 147 different languages and more than 500 dialects. While Hindustani is spoken by nearly forty millions of people, and Bengali by considerably more, there are other languages spoken by less than a thousand men and women all told. This Babel of tongues has militated against the development of an indigenous literature. There are of course the sacred writings of ancient faiths and folk-lore, but as these have been largely memorized and orally transmitted there has been no necessity for the people to read and write, and consequently India has been among the most illiterate countries in the world. There are probably 250,000,000 who can neither read nor write. Education, however, is making rapid strides. In 1912 it was estimated that an average of 5,400,000 young people were under instruction in any one year. It is quite safe to say that a million new readers are leaving the government schools every year, and they are creating a demand for literature which is steadily growing in extent and in urgency. The decay of the non-Christian religions, the danger of materialism, and the progress of the Christian Church are reasons for meeting the demand with an abundant supply not only of definitely Christian literature, but also of general literature written from a Christian standpoint.

The attempt to secure complete and accurate information on the present situation with regard to Christian

literature in India has been beset with difficulties. The answers from home officials to questions addressed to them have often been very meagre and sometimes incorrect. Even those received from missionaries on the field cannot always be reconciled with one another. It could scarcely be otherwise, in view of the great number and the extraordinary diversity of interests in literature, spread over a vast area and in not a few instances conflicting with each other. It follows that the report as here detailed can only be regarded as the basis from which a more scientific presentation of facts may ultimately be prepared.

There are two directions especially in which new research is needed. First, there appears to be no information regarding Christian literature supplied from sources which may be described as purely commercial, such as, in the case of China, the Commercial Press in Shanghai. Secondly, it would be helpful if some one could catalogue the literature which has been produced, published and distributed on the private and personal responsibility of individual missionaries. Their contribution has been by no means a negligible quantity and must receive consideration in any final survey.

The main supplies of Christian literature in India are drawn from the missionary, tract and literature societies.

The Missionary Societies

The reports from the missionary societies are arranged in three main groups.

1. **The Missions of Canada and the United States.** The American Baptists in their Assam mission carry on work in nine languages and have issued over a hundred books and other publications. They also unite with the Canadian Baptists in the Telugu Baptist Publication Society, of which the Rev. Henry Huizinga, Ph.D., Kurnul, Madras, is the correspondent. It provides

hymn-books, school text-books, and gospel tracts for the Telugus. The late Rev. J. M'Laurin, D.D., was set apart for this work, but no one is now wholly devoted to it. The society's income in 1910 was about £133.

The American Board of Commissioners assists in the support of the Tamil literature missionary in South India and publishes *Jnanodaya* in English and Marathi.

The Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the U.S.A., with headquarters at Guntur, takes a considerable interest in the production of literature. It has a depot at Naidupet. The Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America, with headquarters at Rajahmundry, has a printing house and book store and a committee for literature, the chairman of which is supposed to give some time to the preparation of literature.

The Canadian Presbyterian Mission regards its press at Rutlam as an evangelistic agency, and the American Presbyterian Mission distributes literature largely by sale and gift. Of the latter society Dr E. M. Wherry of Ludhiana works at Urdu literature in connexion with the Christian Literature Society, and Dr W. F. Johnson and Dr H. Forman also devote part time to writing.

The Methodist Episcopal Church, with presses at Lucknow, Calcutta and Madras, has a considerable publication business especially in Hindi and Hindustani at the first-named centre.

The Disciples of Christ from their own press issue a weekly paper in Hindi, the *Christian Sahayak.*

2. **The Missions of Great Britain and Ireland.** The Baptist Missionary Society has important publication societies in Calcutta and Cuttack. Besides tracts, hymn-books and school books, it issues the *Indian Sunday School Journal, Monthly News Letter, Our Bond, News and Notes* (Missionaries to Moslem's League) in English, *Senapati,* and *Shekak* in Bengali from Calcutta, and from Cuttack the *Morning Star* in Oriya, the *Baptist*

Missionary Review and the *Students' Chronicle*. All these are monthly publications. The Rev. W. Goldsack gives his whole time to literature for Bengali Moslems. Among other B.M.S. missionaries who give some time to literary work may be named the Rev. J. Drake, Rev. J. Howells, Rev. W. S. Page, Rev. G. Hughes, Rev. P. H. Jones, Rev. W. J. L. Wenger, Rev. F. W. Savage, Rev J. H. Lorrain, Rev. O. J. Millman, Rev. M. N. Nath, Rev. Joel W. Lal, Rev. A. Jewson and Rev. de Saram. This list of names shows unusual activity. Probably other societies would figure more largely in this report if as much interest was taken in literature by the home officers.

The Church Missionary Society allows Canon F. T. Cole to devote most of his time to literary work in Santali, and Canon Sell of Madras has also made valuable contributions to literature in English.

The Wesleyan Methodist Missionary Society supports the Rev. H. Gulliford for Kanarese literary work at Mysore. It has also given up two missionaries to serve as organizing secretary of the Christian Literature Society for India in Madras, and as literary secretary of the Tamil Literature Committee. This society issues a vernacular weekly paper in Mysore—*Vrittanta Patrike*, a monthly paper for girls and women—*Mahilasakhi*—a magazine for evangelists and teachers, a book of Methodist offices, school and other literature. It also issues an English interdenominational magazine, the *Harvest Field*. At Batticaloa the society produces service books in Tamil, notes on Sunday School lessons, etc.

The London Missionary Society, which has never been backward with regard to literature, only makes two references to this department of its work in the *Year Book of Missions in India* for 1912: that great attention is paid to the distribution of literature among pilgrims in Benares, and that it has a press in Nagercoil—the centre of the South Travancore Tract Society.

The Church of Scotland reports that the Rev. T. Graham Bailey, Panjab, and the Rev. J. M. B. Duncan, Calcutta, give part of their time to literary work.

The United Free Church of Scotland publishes periodicals, the *Christian College Magazine* (monthly), *Conference* (quarterly), and other literature. It is closely allied with the press of the Scottish Mission Industries Company in Ajmer and Poona. The Rev. N. Macnicol, D.D., of Poona, has taken a practical interest in this department of missionary enterprise.

The Foreign Missions of the Presbyterian Church of Ireland have a press under the Rev. H. R. Scott, D.D., and issue a periodical in Gujerati, *Dawn of Truth.*

3. **The Missions of Continental Europe.** The information under this heading is obviously inadequate. Since the outbreak of the European war in August 1914 some of the work reported upon has doubtless been restricted if not altogether suspended.

The Moravian Mission issues the *Ladak News* and some books in Tibetan.

The Leipzig Evangelical Lutheran Mission has a considerable output of books, tracts and periodicals from its press at Tranquebar.

The Gossner Mission has a press, and the Schleswig-Holstein Evangelical Lutheran Missionary Society has another in Breklum. The latter has a literary missionary at Jaipur and issues Bible stories and other publications in the Kuoi language.

The Swedish Church Mission issues Tamil literature.

The Basel Evangelical Missionary Society has a self-supporting press at Mangalore, South Kanara, from which it issues hymn-books, prayer-books, tracts, periodicals and school books both for mission and government use. The society, which stocks English as well as vernacular books, makes free grants for distribution by its own missionaries, and by colporteurs.

The Tract Societies

At the Home Base. The literary activities of the missionary societies are not to be gauged by the independent efforts to which reference has so far been made. Both in administration and finance the missions are closely linked up with the tract and literature organizations both at the home base and on the field. Among those at the home base reference may be made first to the Society for Promoting Christian Knowledge, which is the handmaid of all missions of the Anglican communion in India. Reference will be made at a later stage of this report to its press in Madras. The catalogue of the society includes publications in the following languages—prayer-books in almost all, and in some a fairly wide range of general Christian literature:

> Kanarese, Marathi, Urdu, Malayalam, Mundari, Panjabi, Santali, Sgau Karen, Singhalese, Telugu, Tamil, Sindhi, Malto, Kashmiri, Ho, Hindi, Gondi, Burmese, Car (Nicobar), and Bengali—a total of twenty languages.

Among the interdenominational societies are the tract societies and the Christian Literature Society for India. The former are the older institutions and historically stand first.

The Religious Tract Society in London reports for the year ending March 31st, 1912, the following grants:

> Punjab Religious Book Society (Lahore), £85; North India Christian Tract and Book Society (Allahabad), £221; Bombay Tract and Book Society, £160; Calcutta Christian Tract and Book Society, £175, 11s. 6d.; Madras Religious Tract and Book Society, £150, and £50 for the Tamil Literature Missionary; Bangalore Tract and Book Society, £80; Malayalam Religious Tract Society, £50 in money, paper, electros and English tracts; South Travancore Book and Tract Society, £40; to the Basel Mission at Mangalore, printing paper to the value of £15. These grants amount to a sum exceeding £1027, and in addition help has been given to individual missionaries.

The Tract and Colportage Society of Scotland and the Stirling Tract Enterprise both report that their publications reach India, but apparently none of them is in any Indian vernacular.

The American Tract Society, in its report up to March 31st, 1911, announces the following contributions for the year:

> Panjab, Ludhiana (Presbyterian), £30; North India Christian Tract and Book Society, £30; Bombay Tract and Book Society, £40; Rajamahendri Lutheran Mission, £10; Guntur Lutheran Mission, £10; Orissa Mission Press, £10; Nellore, American Baptist Mission Union, £10; Arcot Mission, £20; Madras, Religious Tract Society, £10, Tamil Literature Missionary, £20, and Christian Literature Society, £30; Madura Mission Press at Pasumalai, £30; Burma, Rangoon Mission Press, £20. These grants amounted to a total of £270.

On the Field. The tract societies in India, of which there are nine, are organized on the same basis as those at home (from which they derive some support), but they are independent institutions and retain executive power in the field.

(1) **The Punjab Religious Book Society,** established 1863. This society has an elaborate memorandum of association, the details of constitution and organization filling sixteen pages. There are sub-committees to deal with Urdu, Panjabi, and Sindhi literature.

The headquarters are at Lahore, where there is a depot on a site granted by the Government for this purpose only and not negotiable. The British and Foreign Bible Society is under the same roof, but in an independent part of the building. The society provides for the Panjab and Urdu speaking area, and for the Sindh and North-West Frontier provinces. Until 1911 Dr Weitbrecht, supported by the Church Missionary Society, gave his whole time to literature work in connexion with this society, but when he left India his place could not be filled.

The catalogue includes publications in Persian and

Roman Urdu, Panjabi, Arabic Sindhi, Balti, Takri, Pashtu, Persian, Kashmiri, Bengali, Arabic, etc. The society stocks the publications of the Christian Literature Society, and also trades in stationery, fancy goods and fountain pens, the profits on the latter department helping to meet expenses. For the half-year ending March 31st, 1911 (the previous report covered twenty-one months), the local subscriptions totalled £37, and grants from the Religious Tract Society, £84, but there was a loss altogether of £107.

At Simla there is a main branch depot, and there are also minor depots in the chief mission stations. At Hyderabad there is a Sindh branch, founded in 1905, and now known as the Sindh Christian Literature Society. It was established by missionaries of the Church Missionary Society and Church of England Zenana Missionary Society, because of the difficulty in securing at Lahore the accurate printing of Sindhi. The Religious Tract Society occasionally makes grants, and local contributions amount to about £21 per annum.

(2) **The North India Christian Tract and Book Society,** established in 1848. It is stated in the constitution that 'taking as a model the Religious Tract Society in London, it shall seek to disseminate the evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer were agreed; but it shall avoid in its publications such denominational doctrines as are peculiar to any of the evangelical churches.'

There are sub-committees for dealing with English, Urdu, and Hindi publications. The headquarters are at Allahabad. For some years the Tract Society and the British and Foreign Bible Society shared a large building, but the latter sold its interests to the former for £1333, and moved into independent premises. The Christian Literature Society for India is accommodated in the same building as the Tract Society, and pays a commission on the sale of its publications—the commission in 1911 amounting to about £30. The field of this

Tract Society is the Hindi-speaking district—it supplies the United Provinces, Oudh, Rajputana, the Central Provinces, and Central India.

The grand total of circulation for 1911 was 783,422 copies, including 428,600 handbills. For the same year local subscriptions reached £116, grants from the Religious Tract Society, £80, and from the American Tract Society, £30. The total expenditure was £1685.

At Benares and Lucknow there are branch depots.

(3) **The Gujarat Tract and Book Society,** established 1826. The committee consists of members of the Irish Presbyterian Mission Council, with power to add from other missions. In the rules there is no reference to the Religious Tract Society. The headquarters are at the Irish Presbyterian Mission Press in Surat, Bombay, and the field covered is Gujarat and Kathiawar.

In 1911 the circulation reached 51,086 publications, not including 15,300 two-page leaflets and 8700 text tickets. The subsidies in income were £12 from the Surat Mission Press, and £19 from subscriptions. Donations are sometimes received from the Religious Tract Society. The total expenditure for 1911 was about £137.

This society has the benefit of a publication fund for the production of larger-sized books, commentaries, etc., the fund being raised in Ireland, and not carried into the accounts of the society.

(4) **The Bombay Tract and Book Society,** established 1827, has for its object the preparation and circulation of 'Christian tracts and books adapted to the wants of the Indian mind in Western India, and the adjacent districts, and composed on evangelical principles, excluding those points on which Christians may conscientiously differ.'

There are sub-committees dealing with Marathi, Gujarathi and English publications. The society also circulates literature in Hindi and Urdu.

The headquarters are at Bombay where the society

owns large premises. Up to about six years ago the British and Foreign Bible Society rented the first and top floors, but moved out into buildings of its own. Then the Bombay Tract and Book Society spent £1666 (provided by special donations, and a bank loan to be repaid out of rents) on reconstruction, so that besides having accommodation for its own work, it now derives a revenue from two shops on the ground floor and two residential flats on the top floor.

The field covered from this centre is all Western India, including the Marathi and Gujarathi speaking districts. There is a depot superintendent, Mr V. T. Gutteridge, and in addition a whole-time Marathi editor is employed to pass publications through the press.

The average issues for over ten years have been over 500,000 copies per annum. The report for 1911 acknowledges grants from the Religious Tract Society of £170 in money, and £20 in tracts, from the American Tract Society £40, and a local income in subscriptions and donations amounting to £30. The income is increased by the profits on a general stationery business.

(5) **The Calcutta Christian Tract and Book Society,** established 1823. Its object is to produce and disseminate 'tracts for heathen, Mohammedans and others: and books of Christian instruction for schools and for the spiritual good of professing Christians . . . in friendly intercourse and co-operating with the Religious Tract Society.'

The headquarters are at 23 Chowringhee Road, Calcutta. Of the Bible and Tract House opened in 1875, the British and Foreign Bible Society owned four-ninths and the Tract Society five-ninths. In 1908 the former spent Rs.25,945 on the property, so that now the British and Foreign Bible Society owns 53.35 per cent and the Tract Society 46.65 per cent. The property is all held in trust by the Incorporated British and Foreign Bible Society Association, with separate accounts. There is a depot superintendent, and the

field covered includes Bengal, Eastern Bengal and Assam.

There is a Bengali sub-committee, but besides Bengali there are publications in Mussulmani-Bengali, Hindi, Kaithi, Oriya, Santali, Tibetan, Pahari, Urau, Malto, Abor-miri, Urdu and English. There is a monthly—*Bâlak*—for Bengali boys on the same lines as the *Boy's Own Paper*.

The serious problems of this society—as for most others—are those touching finance and distribution.

For the year ending September 30th, 1910, the Religious Tract Society gave a subsidy of £150 in books, £40 in paper, and £15 in English tracts. In the following year the same society gave £165, and a sum of £55 was raised in local subscriptions.

(6) **The Madras Religious Tract and Book Society,** established 1818, adopted the same basis as the Religious Tract Society. It has sub-committees for Tamil and Telugu.

The headquarters are in the Memorial Hall Compound, Madras. The property was owned jointly by the Madras Religious Tract and Book Society and the Madras Christian Literature Society for India. The latter purchased the share of the former for £666. The Religious Tract and Book Society invested the capital received, and now pays rent to the Christian Literature Society, and has no responsibility for the maintenance of the property.

From the headquarters, publications in English are provided for all India and Ceylon, and in Tamil, Telugu and Malayalam for the Madras Presidency and the Native States of South India. The work of the depot is carried on by the Christian Literature Society for India with the Rev. J. Passmore as general secretary and convener. There are sub-depots at Narsapur, Tiruvallur, Coimbatore, Negapatam, Trichinopoly, Mayavaram, Kannankulam, Pudukottah, Cuddalore, Palamcottah, Madura, Kattayam, and Quilon.

The total output since the formation of the society has been 52 millions of copies of publications, and for the year ending September 30th, 1910, 1,430,200 copies. During the latter period the Religious Tract Society contributed in paper £118 and in books £50, and the American Tract Society gave £30 while local subscriptions reached £52.

(7) **The Bangalore Tract and Book Society,** established 1825. This society states as its objects: (1) to prepare, publish and circulate tracts and other literature in harmony with Christian principles, especially such as may be useful for missionary and educational purposes; (2) to obtain for sale the publications of the parent society and other approved books, periodicals and papers; (3) to supply stationery, school materials and similar articles.

The society limits itself to religious literature for Christians and non-Christians and leaves the task of providing educational books to the Christian Literature Society. It is interesting to note that the society defines a tract as a publication that sells for one anna and under, and a book as a publication that sells for more than one anna.

The headquarters are at Bangalore. A site was recently given by the Government in exchange for the old site, and upon it new premises have been erected involving an outlay exceeding the compensation grant by £600. For several years the business profits of the society will be absorbed in defraying building expenses.

The field covered from Bangalore is the Kanarese language area, chiefly Mysore and Dharwar, South Kanara, Bellary and the Nizam's Dominions.

The circulation for the year ending September 30th, 1911, was 160,000 copies. There are ten colporteurs, subsidized by the British and Foreign Bible Society.

Subscriptions, which are all used for literary work, amounted in 1910-11 to £16. The Religious Tract Society occasionally gives grants of paper and books.

(8) **The Malayalam Religious Tract Society,** established 1895. This institution is worked independently of the Religious Tract Society. On its committee there are representatives of the Syrian Church, the Basel Mission, the Church Missionary Society and the London Missionary Society. A proposal to amalgamate with the Christian Literature Society for India has not yet been carried into effect.

The headquarters are at the Church Missionary Society's press at Kottayam, and the field embraced is the Malayalam language area, including the Native States of Travancore and Cochin, and the Malabar Coast to the southern boundary of the Bombay province. The publications are mainly for Christians, and evangelistic work among Hindus and Moslems.

There is a sub-depot at Tirunakara, and in addition five bookshops belonging to the Church Missionary Society, and two to the London Missionary Society.

According to the report of the year closing September 30th, 1912, the local subscriptions reached £11, and there was a grant of paper and of £20 from the Religious Tract Society.

(9) **The South Travancore Tract and Book Society** is under the London Missionary Society, and supplies literature to its Tamil-speaking field in Travancore. The literature is also used by other denominations, which in virtue of subscriptions receive certain magazines at reduced rates, and tracts and Sunday School notes free. There is a paper—*Desopahāri*—for the Christian churches, and the London Missionary Society also joins in the publication of the *Herald* in Tamil, Kanarese, and Telugu for the South India United Church.

The headquarters of the society are at the London Missionary Society's press in Nagercoil.

In 1912 the issues were 64,480 copies of periodicals, and 300,000 tracts. The income from sales reached £28, and there was a subsidy from the Religious Tract Society of £40. The work is carried on at a loss.

The Literature Societies

Christian Literature Society. The second important group of interdenominational societies is that which centres in the Christian Literature Society for India, with headquarters in London. The society owes its origin to the Mutiny of 1857, which was largely due to ignorance and misunderstanding of the aims and principles of the British Government. In 1858 the Christian Vernacular Education Society was founded in London to remove the cause of such a calamity by educating the people and providing them with wholesome literature.

> 'We will supply as far as in us lies the Christian element which is wanting in the education of the State. We will strengthen the hands of every Protestant mission in India—English, Scotch, American or German—without asking whether it be Episcopalian, Presbyterian, Baptist, Wesleyan or Moravian. We will apply ourselves to that department of evangelistic labour which is most irksome to missionaries, and which the subscribers to missions not infrequently object to—the education department . . . . and we will prepare, print and publish Christian literature in all the languages of India.'

The society at first undertook the training of Christian teachers for elementary schools, and the supervision and Christianization of village schools. The missionary societies, however, gradually took up this work, and the Christian Vernacular Education Society withdrew from it in 1885 and in 1891 changed its name to the Christian Literature Society for India. Under the late Dr Murdoch its sphere of usefulness was considerably extended. The literature now issued is educational: school readers, geographies, grammars, etc., and general: Biblical, biographical, historical, controversial, social, etc.

The administration is in the hands of the central committee in London—a body upon which some missionary societies are represented. The general secretary is the Rev. George Patterson, and there are an assistant secretary and two association secretaries. In India

the committees are appointed by the London committee, and the Rev. Joseph Passmore acts as secretary.

The total circulation of the publications of the society up to 1912 was 48,799,431 volumes in twenty-two languages. The report for 1912 gives the circulation for the year as 698,610 volumes of school books and 1,310,610 volumes of general Christian literature. The society's catalogue contains a list of 264 different school books in eight languages. These books yield sufficient profit to meet the entire cost of organization at home and abroad. On the Christian literature there is a loss, as the readers are few and mostly poor, and the languages are many and the editions frequently small. The literature, chiefly tracts, given free of charge does not cost more than from £200 to £250 per annum. It is interesting to note that in the years 1906-9 the production of literature exceeded the distribution, but in the years 1909-12 the reverse has been the case.

The average losses on Christian literature are 45 per cent of the cost, and it is this loss which needs to be made up by free contributions.

If we exclude amounts received from rent, the National Bible Society of Scotland, the legacy reserve, and receipts from sales, the contributed income for the year ending March 31st, 1912, was as follows:

Subscriptions and donations	£1909	11	7
Interest	140	14	2
Women's Auxiliary	15	0	0
Arthington Trustees	100	0	0
Subscriptions on the field	214	12	7
	£2379	18	4

The total income, including all items, at home and abroad, reached £17,433.

There are nine branches of the society on the field.

(1) The **Panjab Branch** of the Christian Literature Society for India, distributes its literature from the headquarters of the Punjab Religious Book Society at

Lahore, the field being the Panjab, United Provinces and Rajputana.

In the year 1909-10 ten new books were added to its publications—mostly in Persian Urdu, but a few in Roman Urdu and Panjabi. The subscriptions were only £2 and the total expenditure on all accounts £152.

There is a sub-depot at Simla and another at Ludhiana, which issues a descriptive catalogue, and reports for 1909-10 the circulation of 4656 volumes. The Rev. E. M. Wherry, D.D., American Presbyterian Mission, has been for many years devoted to literature in this centre, and now acts as chairman of the Christian Book Store and publishing secretary of the Punjab Sunday School Union.

(2) The **United Provinces' Branch,** Allahabad, of the Christian Literature Society for India has its headquarters at 18 Clive Road, Allahabad, on the premises of the North India Christian Tract and Book Society. It circulates literature in the United Provinces, Central Provinces, Central India, Rajputana and Bengal. The publications are chiefly in Hindi, and to a less extent in Persian Urdu and Roman Urdu.

The report to September 30th, 1911, shows that the total expenditure for the year was £398, of which a little over £30 went to the Tract Society.

(3) The **Marathi Branch** of the Christian Literature Society for India works through the Scottish Mission Industries Company, Ltd., at Poona, and distributes its literature among the twenty millions of Marathas in Bombay, the Central Provinces and Central India. But how far its activities extend—and even whether there be any activity at all—appears to be uncertain.

(4) The **Bengal Branch** of the Christian Literature Society for India has its headquarters at 46 Dharamtala Street, Calcutta, the premises being independent of those of the Calcutta Christian Tract and Book Society. According to the report of 1909-10, the parent society spent £2000 on this property. The literature is dis-

tributed over Bengal and Assam, and three colporteurs are employed in the work.

In the year ending September 30th, 1910, the grants from London were about £83, and local subscriptions £61, towards a total expenditure of about £353.

(5) The **Burma Branch** of the Christian Literature Society for India is at Rangoon. It was established as the Burma Bible and Tract Society in 1861, and for a time it shared its depot with the British and Foreign Bible Society, but the latter moved out to premises of its own.

In the report up to September 30th, 1911, which covers two years, it is stated that the work of the society is at a standstill pending the settlement of the term for 'baptize.' The only printing in the meantime was 70,000 free leaflets. The total receipts were £128. The Methodists, Presbyterians, Lutherans, Baptists and Church of England are reported as linked with the society.

(6) The **Orissa Branch** of the Christian Literature Society for India has for its field the area covered by the Baptist Missionary Society, the North Orissa American Baptist Union and the Mourbhanj State Mission.

The headquarters are at Cuttack, where all the printing is done on the Baptist Mission Press. The Lutherans of Jeypore use some of the literature but do not help to produce it. This society is subsidized by the Christian Literature Society for India.

(7) The **Madras Branch** of the Christian Literature Society for India is the chief branch of the society in India and has its headquarters in the Memorial Hall Compound in Madras. Its premises were jointly owned by the Madras Religious Tract and Book Society, but the latter has been bought out and is now the tenant only of the Literature Society. There is a printing department which earns a handsome profit for the society.

The field embraced by the operations of the branch is all India, so far as books in English are concerned, and the Madras Presidency and Native States of South India for publications in Tamil, Telugu and Malayalam. The Rev. Joseph Passmore is the secretary at Madras, and also specially supervises the Ceylon branch.

From this centre are issued: a revised catalogue of English general literature; an educational catalogue; a catalogue of general literature; a quarterly—*The Christian Literature Society Indian Bookman*—which reports the society's work in all parts of India.

The report up to September 30th, 1910, shows that during the year there were printed 641,500 school books in Tamil chiefly, but also in English, Telugu and Malayalam, and 300,000 copies of publications of general literature. The same report gives the local subscriptions and collections as £90, and the grant from London as £50.

(8) The **Mysore Branch** of the Christian Literature Society for India has its headquarters at Mysore, and provides for the Kanarese people. The Rev. Henry Gulliford acts as secretary.

The report to September 30th, 1910, shows that for the year the sales reached 31,400 copies including periodicals. The grants from the home societies are about £30, and the total expenditure about £538.

(9) The **Ceylon Branch** of the Christian Literature Society for India has its depot in Dam Street, Colombo, and is directed by the Rev. J. Passmore of Madras. In the 1906-7 report the title of the organization was The Ceylon Christian Literature and Religious Tract Society, and its work embraced an educational department for the supply of school books and a tract department for the publication of religious books and tracts on the principles of the Religious Tract Society.

According to the report for the year ending September 30th, 1910, one Ceylonese minister was employed for literary work. The local subscriptions and donations reached £46, and grants in stock from the Christian

Literature Society £233. There were sub-depots at Kandy, Jaffna, Galle and Batticaloa and seven colporteurs were maintained, of whom four gave their whole time to the work.

Besides the nine branches enumerated, the Christian Literature Society for India has depots of its own in Palamcottah and Madura in South India, and gives subsidies to depots conducted by missionary societies in Conjeeveram, Salem, Coimbatore, Bezwada, Cocanada and other centres.

Other Organizations

There are a number of other institutions more or less interdenominational in character which produce Christian literature.

At the Madras Decennial Missionary Conference in 1902 it was proposed to form representative and permanent literature committees for nineteen language areas in India and Ceylon as follows:

> Bengali; Oriya; languages spoken in Assam; Santali and neighbouring languages; Mundari, Uraun and neighbouring languages; Hindi; Urdu; Panjabi and kindred dialects; Pashtu and other frontier languages; Sindhi; Gujarati; Marathi; Kanarese; Telugu; Tamil; Malayalam; Sinhalese; Burmese and other languages in Burma; English.

It was further agreed to have a General Committee of Literature consisting of the conveners of each language committee and Dr Murdoch, with power to add to their number, and with the Rev. H. Gulliford as convener. The object of this central committee is to prevent unnecessary waste of labour, to unify, to keep a record of all publications, and be the means of communication between other committees.

In so far as these plans have materialized, reports have been published in the *Harvest Field*. The most successful committee appears to have been that for the

Tamil area. The Rev. A. C. Clayton was appointed secretary, and still devotes the whole of his time to literary work. Towards the expenses the Christian Literature Society for India pays £50 and the Madras Branch £50. The Church Missionary Society, the London Missionary Society, the Baptist Missionary Society, the Religious Tract Society and other societies each grant £50 (or less) per annum. Office expenses and munshis' salaries are also met by the Christian Literature Society. Mr Clayton's literary programme, which is sanctioned by the Tamil Committee, extends over two or three years, and he takes up different subjects in the order of their importance.

For the Telugu area, the Rev. J. R. Bacon was set apart and supported by the London Missionary Society under the Arthington Trust, though the office expenses and salaries of munshis were met by the Literature Society. When Mr Bacon left India no successor was appointed.

It is not quite clear whether the scheme in most areas failed from lack of organization, or from the difficulty of finding suitable men who could be spared for the work, or from the absence of adequate financial support. Probably all these hindrances stood in the way when the Madras Decennial Conference first planned the organization on paper, and unless conferences can act at once, their resolutions seldom bear fruit. The success of the Tamil Committee indicates what might have been done, had the missionary societies made it possible to carry out the complete scheme.

The Young Men's Christian Association in India, Burma and Ceylon has among the functions of the National Council 'the publication of suitable literature for the encouragement of Bible study, missionary study and social service.' Until recently this literary work was effected in co-operation with the Christian Literature Society for India, but now the Y.M.C.A. is an independent publishing house. Most of the books issued

are in English, but vernacular publications are not neglected. Mr J. N. Farquhar (Hinduism), Mr Kenneth Saunders (Buddhism), and Mr H. A. Walter (Mohammedanism), give most of their time to literature. There is a monthly paper—*The Inquirer*—for non-Christians. The Association also issues *The Young Men of India*.

The Young Women's Christian Association has for its official organ *The Young Women of India and Ceylon*. It also publishes two quarterlies, the *Trismasik Patri* (Hindi) and *Ninari-Didban* (Urdu). Notes for help in Bible study are printed in seven vernaculars.

The India Sunday School Union provides literature for its own important work. 'There are in India, under denominational and I.S.S.U. control, about fifty editions of the Sunday school Lesson Expositions, and in twenty vernaculars. Four-fifths of the ten million pages published annually are on the international syllabus. This literature, carried home by so vast an army of youngsters each week, is a factor in India's evangelization.' If funds were available this useful work could be almost indefinitely extended.

The Christian Endeavour Movement, which had a membership of 40,000 in 1911, issues a considerable amount of literature in the furtherance of the principles for which it stands. The Epworth League works on similar lines in the Methodist Episcopal Church.

The United Council on Work among Young People in India, in seeking to promote co-operation, is attempting among other duties, 'to save useless duplication of effort on the part of widely scattered men by the provision or production and circulation of suitable literature, especially in the various vernaculars, and by the establishment of a central bureau of information on work pertaining to the young.'

Among the indigenous efforts to create a Christian literature in India mention should be made of the National Missionary Society of India, which maintains six journals—one in English and five in the chief

vernaculars. These papers bring the Gospel, month by month, to 7000 homes in the land. The language areas in which this interdenominational society labours are the Panjabi, the Hindustani, the Marathi, the Konkani and the Tamil.

Periodicals. Reference has been made from time to time to newspapers and magazines issued by missionary organizations. The chapter on this subject in the *Year Book of Missions in India*, 1912, though it does not claim either completeness or absolute accuracy, opens up another branch of the literature problem in India. There are sixty-seven magazines and newspapers in English, and sixty-four in the vernaculars. Periodicals in Tamil number ten, in Urdu and Roman Urdu eight, in Bengali and Karen seven each, in Kanarese six, in Telugu and Marathi five each, Hindu and Gujarati four each, and Sinhalese three. The aggregate circulation does not exceed 100,000 copies, and the readers are estimated at 400,000. All this literature is Christian in aim and nearly all is financed by the missions.

Mission Presses

The activities of the missionary and tract and literature societies may be further gauged from the number and character of the printing presses which have been established. It is true that one motive in their establishment has sometimes been to provide industrial training for Christian converts, but they represent also and mainly the desire to disseminate Christian literature. In the following list the presses, some of which have already been mentioned, are arranged geographically from west to east, and from north to south.

Between latitudes 36-34.

Leh and Kyelang, Ladakh, Kashmir. In these two centres the Moravian Mission has lithographic presses. The output is in Tibetan, 80 per cent being for the Moravian Mission.

Between latitudes 34-32.

Edwardesabad, Bannu, Panjab. The Church Missionary Society has a press, not in active use.

Between latitudes 32-30.

Lahore, Panjab. Established 1900 by the Frontier Faith Mission for English printing. Apparently work is suspended.

Ludhiana, Panjab, under the United Presbyterian Church and now worked by Indian Christians.

Dehra Dun, United Provinces, under the Industrial Evangelistic Mission.

Between latitudes 30-28. None.

Between latitudes 28-26.

Ajmer, Rajputana. This is an important press, established in 1885 under the United Free Church of Scotland. Prints in Hindi, Urdu and English.

Sikandra, Agra. An important press under the Church Missionary Society.

Cawnpur, United Provinces, established in 1892 under the Society for the Propagation of the Gospel. Prints in English, Urdu and Hindi.

Lucknow, United Provinces. There are two presses:

(*a*) The Board of Foreign Missions of the Methodist Episcopal Church. This important press, established in 1860, prints in Hindi, Urdu and Persian.

(*b*) The Seventh Day Adventists.

Gorakpur, United Provinces, under the Church Missionary Society.

Ghoom, Bengal, under the Scandinavian Alliance Mission. Prints in Tibetan and English. Apparently this press is defunct.

Gauhati, Eastern Bengal under the American, Baptist Foreign Missionary Society.

Between latitudes 26-24.

Toondee, Bengal, under the United Free Church of Scotland.

Pokhuria, Bengal, established in 1890 by the United

Free Church of Scotland. Prints in English, Santali, Bengali, Hindi and Khasi.

Allahabad, United Provinces. The American Presbyterian Mission has a press now managed by Indian Christians.

Ebenezer, Benagaria, Bengal, under the Santal Mission of the Northern Churches, prints almost exclusively religious works and school books in Santali.

Sylhet, East Bengal, under the Welsh Calvinistic Methodist Mission.

Between latitudes 24-22.

Ratlam, Rajputana, established in 1877 by the Foreign Missionary Committee of the Presbyterian Church in Canada. Prints in Hindi and English.

Jubbulpore, Central Provinces, established in 1904 by the Foreign Christian Missionary Society. Works in Hindi and English. Issues about a million pages a year of religious literature, and half as much again of general matter. There are 16 employees.

Ranchi, Bengal, established in 1882 under the Gossner Mission. Prints in Hindi, Mundari and Uraun.

Calcutta, Bengal. There are two presses:

(*a*) The Board of Missions of the Methodist Episcopal Church, established 1885. Prints in Bengali and English.

(*b*) The Baptist Missionary Society. This press established in 1818, is one of the finest in India. One-third of the output is religious literature, one-third educational, and one-third general. It works in twenty-eight different languages, including English, Bengali, Sanscrit, Hindi, Kaithi, Marathi, Oriya, Tibetan, Lepcha, Burmese, Arabic, Persian, Armenian, Greek and Hebrew. There are 252 employees (44 Christians, 131 Hindus, and 77 Mohammedans).

Between latitudes 22-20.

Surat, Bombay, under the Presbyterian Church of Ireland. Prints in Gujarati, English and Persian. The average annual output for the two years 1910-11 was 7,022,900 pages of religious literature and 8,554,190 pages of other publications, mostly educational. There are over 50 employees (45 Christians and the rest Hindus).

Nasik, Bombay, under the Church Missionary Society.

Khudawandpur, Berar, under the Kurku and Central Indian Mission.

Nagpur, Central Provinces, under the United Free Church of Scotland.

Cuttack, Orissa, established in 1838 by the Baptist Missionary Society. Prints in Oriya, Khond (Kui) and English. All the mission printing in Oriya is done by this press. There are 79 employees (56 Christians, 17 Hindus and 6 Mohammedans).

Between latitudes 20-18.

Bombay. There are two presses:

(*a*) The Board of Missions of the Methodist Episcopal Church, established in 1896. Prints in Gujarati, Marathi and English.

(*b*) The Society for the Propagation of the Gospel. Poona, Bombay. There are two presses:

(*a*) The Scottish Missions' Industrial Company, started in 1878 to provide employment for Indian Christians and orphans. Prints in English, Marathi, Sanscrit, Latin, French, Portuguese and Gujarati. There are 51 employees (27 Christians, 20 Hindus, 4 Moslems).

(*b*) The Poona and Indian Village Mission.

Khergaon, Bombay, under an indigenous society, the Mukti Mission.

Medak, Hyderabad, a small press under the Wesleyan Methodist Missionary Society.

Taung-ngu, Burma, under the Society for the Propagation of the Gospel.

Between latitudes 18-16.

Satara, Bombay, established in 1890 by the American Board of Commissioners for Foreign Missions. Prints in English and Marathi.

Secunderabad, Nizam's Dominions. An orphanage press was established in 1839.

Kholapur, Bombay, established in 1883 by the Society for the Propagation of the Gospel.

Rajamahendri, Madras, the Braun Industrial Printery under the Board of Foreign Missions of the General Council of the Evangelical Lutheran Church, North America.

Guntur, Madras, established in 1885 by the Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church, U.S.A. Over half the religious publication work and the secular job-work is for Lutheran missionaries. The annual output is 1,020,000 pages in Telugu, and 100,000 pages in English. There are 23 employees (16 Christians and 7 Hindus).

Rangoon, Burma, established in 1816 by the American Baptist Foreign Missionary Society. During 1911, 71 different books of a religious and educational nature were published in ten languages. Among the languages are English, Burmese, Karen (Pwo), Karen (Sgau), Tamil, Palishan and Talaing. There are 225 employees.

Between latitudes 16-14.

Ongole, Madras, under the American Baptist Foreign Missionary Society.

Between latitudes 14-12.

Mangalore, South Kanara, established in 1841 by the Basel Evangelical Missionary Society. A very good press which prints in Kanarese, Malayalam, Tulu, Sanscrit, English, German, French and Marathi.

Mysore. In 1840 a press was established in Bangalore and in 1890 re-established in Mysore city, by the Wesleyan Methodist Missionary Society. It turns out first-rate work in English and Kanarese, and undertakes half-tone blocks, type casting and bookbinding. About 30 per cent. of the ouptut is for the mission. The percentage of religious books is sixty-five. There are 60 employees (30 Christians and 30 Hindus).

Bangalore, Mysore, under the Woman's Home and Foreign Missionary Society of the Advent Christian Denomination. It is reported that this press is no longer operative.

Arni, North Arcot, established in 1892 by the Board of Foreign Missions of the Reformed Church in America (Dutch) as part of an industrial school. The printing is in English and Tamil and probably 75 per cent of the work is religious.

Chingleput, Madras, under the United Free Church of Scotland. There is no recent report.

Madras. There are five presses:

(*a*) The Christian Literature Society for India has an effective and up-to-date press from which one-third of the society's output in India is issued.

(*b*) The Methodist Episcopal Church, U.S.A., established a press in 1885. The printing is in English, Tamil, Telugu, Kanarese and Hindustani, 40 per cent of the output being religious.

(*c*) The Hermannsburg Evangelical Lutheran Missionary Society has a press.

(*d*) The Society for the Promotion of Christian Knowledge started a press in 1868. The printing is in English, Hebrew, Greek, Latin, Welsh, Tamil, Telugu, Hindustani, Kanarese, Malayalam, Sanscrit, Marathi and Hindi. This press is growing in importance and already turns out

more Christian literature, perhaps, than any other Christian publishing house in India.

(*e*) The American Advent Mission Press, Velacheri, St Thomas's Mount, Madras. The printing is in Tamil, English, Malayalam, Telugu and Kanarese. The annual output is 750,000 pages, 90 per cent of which is for the Advent Mission.

Between latitudes 12-10.

Trichinopoly, Madras, under the Leipzig Evangelical Lutheran Mission.

Tranquebar, Madras, under the Leipzig Evangelical Lutheran Mission. It was first established by Ziegenbalg in 1712, and re-established in 1861 under the Leipzig Mission. The printing is in Tamil, English and German ; the output in 1911 was 3,227,369 pages of religious matter, and 427,210 pages of other matter. About 90 per cent of the output is for the Lutheran Mission. The Swedish Church Mission uses this press for Tamil work.

Between latitudes 10-8.

Kottayam, Travancore, established in 1821 by the Church Missionary Society. The printing is in Malayalam and English.

Nagercoil, Travancore, established in 1832 by the London Missionary Society. The printing is in English, Tamil and Malayalam. There is an annual output of 485,800 copies of magazines and tracts. 80 per cent of the issues are for the London Missionary Society.

Palamcottah, Tinnevelly, under the Church Missionary Society. The printing is in English and Tamil.

Pasumalai, Madura—the A. M. Lennox Press—established in 1871 under the American Board of Commissioners for Foreign Missions. The printing is in English and Tamil and the output in 1911 was 2,800,000 pages of which 45 per cent was strictly religious literature. The *South India*

United Church Herald is issued from this press. There are 22 employees.

Ramnad, Madura, under the Society for the Propagation of the Gospel.

Presses in Ceylon.

Telleppalai, established in 1834 under the American Board of Commissioners for Foreign Missions. In 1855 the press was handed over to a native firm, but in 1903 the mission bought back what was left of it. The printing is in English and Tamil. About 30 per cent of the output is religious literature. There are 16 employees.

Wellawatte, established originally at Colombo in 1816 by the Wesleyan Methodist Missionary Society. The printing is in Sinhalese and English.

Batticaloa, established in 1875 by the Wesleyan Methodist Missionary Society. The printing is in Tamil and English.

Dodanduwa, under the Church Missionary Society.

General Review

Even the casual reading of this survey with its limitations must create the impression that a vast amount of the thought and energy of Christian missionaries has been devoted to the problem of Christian literature in India. Once again we are constrained to express admiration of the way in which some missionary societies and nearly all the tract and literature societies, grasping the supreme importance of literature, have persisted in face of discouragement and difficulty in attempting to meet a need beyond their resources.

Literature Needed. The Provincial Conferences and the National Conference held by Dr Mott in the autumn of 1912 called attention to the new situation in India with regard to literature, due to three main causes:

1. The progress of education is producing a literate class. The Indian mind has awakened to the thought and intellectual methods of the West, and needs new literature of every type for its nourishment.

2. The chief religious sects are scattering their literature, and much of it is anti-Christian. The reform movements in native religions, and the rise of new forms of faith among Hindus and Moslems call for treatment in new Christian literature.

3. The Indian church is growing daily in numbers and in intelligence, and needs fresh, healthy and varied literature to read for its instruction and upbuilding.

With regard to existing supplies of Christian literature, the Provincial Conferences are unanimous in their judgment. Calcutta thinks they are 'inadequate'; Allahabad is impressed by the great 'poverty'; Jubbulpore speaks of the 'urgent need'; Bombay pleads for 'literature to present to educated classes Christian truth in its relation to Indian thought'; and Lahore describes 'existing literature as obsolete.' These, of course, are generalizations, but whatever qualification they may need in detail, the fact remains that the Christian leaders in India who are most competent to judge consider that there is a clamant need, and appeal to missionary bodies at home and on the field to adopt vigorous and far-sighted measures to cope with the new situation which has arisen.

Some of the Provincial Conferences made suggestions as to the character of the literature needed. Allahabad was of the opinion that controversial literature should be more generous and sympathetic in tone, and should be written from a spiritual rather than a polemical standpoint. Burma asked for newspapers of wider scope than those now circulated, and of greater frequency of issue than once a month; temperance and purity literature (not distinctly religious); biographies of strong Christian characters in history; books of popular science; stories of notable conversions, etc.; theological literature for students in seminaries; literature for all

Bible students; fresh apologetic literature to meet present conditions. Lahore appealed for new literature in English and the vernaculars for women and children, young boys and girls, helps for Bible study and literature for the edification of the church, a monthly Christian review for all India in English, one in Urdu, and one for women. The question of the nature of literature most needed from the point of view of India as a whole remains to be considered.

Authorship. In summing up the position in regard to authorship, we must admit the significance of the fact that the enquiries instituted have yielded a list of not more than thirty names of missionaries engaged on Christian literature. Of these probably not six are giving their whole time to authorship. The list is certainly incomplete so far as men giving part time are concerned, but even if it were doubled or trebled it would be short in view of the fact that there are 136 missionary societies at work in India with 1443 ordained missionaries and a grand total of 5201 foreigners, men and women, engaged in missionary work.

In contemplating an increase in the number of missionaries devoted to literary pursuits, we must emphasize the advice given by those best able to judge —that it is not wise to send out fresh men from home to write for the people of India. The most effective literary work is done by those with experience of Christian service in the country, and in daily contact with the people. The missionary societies are therefore urged to set free suitable men for short periods. It has been suggested that tutors and professors in the Christian colleges and theological institutions, who have literary gifts and are familiar with the general intellectual situation of the country and with the needs and problems of the church, should be enabled by means of fellowships to devote their time to writing. Unfortunately few such men can be spared, and few have adequate knowledge of the vernaculars.

It is of the greatest importance that Indians themselves should be encouraged to produce vernacular Christian literature, and that those with literary gifts should be maintained for specific pieces of work. The offer of prizes and bonuses may lead to the discovery of an author, but in view of the amount of inferior compositions and the time lost in reading them, it is a questionable method of searching for talent.

Publication. According to the list already given there are sixty-four printing presses in India under missionary management. There is so little information about some of them that it is open to question whether they are in active operation or not at the present time. A few of the working presses are badly equipped, and all that can be said of their finished publications is that they are rather above the level of many native presses. There are some mission presses with an overworked European staff, and some with a dearth of vernacular type. Others charge higher rates than the trade. Such criticisms which reach us from the field must not lead us to a general condemnation. The fact remains that India is well off in the number of first-class mission presses, able to turn out a high quality of work at prices which compare favourably with the best output of the trade. In some parts of India mission presses are still necessary, but the necessity will be less urgent as commercial presses develop. There are ordinary business houses printing for missions in Lahore, Bombay, Ahmadnagar, Surat and Madras, and doubtless in most of the important cities of India. Several mission presses have been transferred to native Christians. As a concrete example, we may cite the Orphanage Press at Darjeeling, started in 1874 by the Scottish Mission. In 1892-3, when the press did all the Government, railway, municipal and commercial printing of the district, the missionaries felt it was taking up too much of their time, and therefore they handed it over at a valuation to the manager, who was an Indian Christian.

The latter undertook to do the mission printing at half the normal rates until the price of purchase was liquidated. This press—now in the hands of the Rev. Ganga Prashad Pradham—is known as the Gurkha Press. This case illustrates what is likely to take place again as the years pass. Printing can only be regarded as a temporary work imposed upon missionaries by force of circumstances.

The question of publication opens up a different problem, and calls for special investigation, especially with a view to the possibility of amalgamation or at least co-operation between publishing societies.

Distribution. The most serious defect in the literature organization of India is the lack of a thorough system of distribution. There is no information at hand to show whether Christian publications reach the people through ordinary trade channels. The missionaries are the main channel of distribution in India. Some regard this work as a regular part of their daily duty, but there are others who neglect it, and are not even cognizant of the vernacular literature which they might circulate. It has been suggested that a knowledge of existing Christian publications should be required and tested in the final language examination of every missionary. Much literature finds an outlet through the depots and book rooms of the missions and tract and literature societies. At least forty have been named in this survey, but the list might be greatly lengthened. Colportage, which is by far the most effective method of distribution, has not been extensively developed, perhaps because of the costliness of this agency, and because of the difficulty of finding suitable men for the work. The Christian Literature Society employs twenty-five colporteurs, and makes grants in aid of twenty-three others. The Madras Religious Tract and Book Society, the Bangalore Tract and Book Society, the Panjab Religious Book Society, the North India Tract Society, the Bombay Tract and Book Society,

the Leipzig Evangelical Lutheran Mission at Tranquebar and the Basel Mission at Mangalore also make use of colportage. There can be no doubt that by co-operation between societies a very great deal more might be done to circulate literature by this means, and with comparatively little expenditure.

There appear to be three things necessary to the solution of the problem of distribution. First, every mission should be organically linked up with the publishing societies, and should regard the circulation of literature as an integral part of its work, every worker being stirred to a far keener consciousness of duty in this respect, on the ground that it yields abundant results, spiritual and otherwise. Secondly, there should be more descriptive catalogues in English and in the vernaculars. Lastly, the control of distribution should be in the hands of expert business managers, but on such a basis as to leave room for the missionary motive, without the binding necessity to press sales for profits in order to make ends meet. As long as a missionary, already carrying the burdens of two or three other men, is asked to conduct a book business, there is little hope of getting literature into the hands of the mission staff and much less of reaching the masses of the people.

Finance. The financial difficulties confronting literature work in India are not essentially different from those in other fields. It is expedient, as a general principle, to sell in order to make people appreciate what they buy, and at the same time the selling prices must be so fixed as to keep the literature within the purchasing power of those for whom it is intended. On school books sold on these lines it is possible to make a profit, but that is more than consumed by losses due partly to two causes. First, free grants, generally of tracts and cheap periodical literature, are a necessity. Those made by the Christian Literature Society amount to £200–£250 a year. Those given by the tract and book societies, consisting largely of handbills, are not

of great cash value. Secondly, discounts are given on catalogue prices to missionaries, booksellers and colporteurs. They vary according to the size of the order given, and the character of the literature. Sometimes the discount on tracts rises to 50 per cent and even 75 per cent. In addition to these losses, there are the upkeep of staff, and charges of establishment, not always considered in fixing the catalogue prices.

It has been said that if every mission and missionary bought all books and stationery from the tract and literature societies, the problem of funds would largely be solved. It will be long years, however, before Christian literature can be placed in the hands of the people on commercial lines, and it is doubtful whether it will ever be self-supporting, so far as authorship is concerned.

At present the net losses are met as follows:

1. By grants from the home base. The American Tract Society gives under £300 a year. Of the British societies—apart from the S.P.C.K.—the C.L.S.I. grants about £2000 and the R.T.S. about £1250, making a total of £3250 a year.

Probably the sum definitely raised at the home base for Christian Literature for the whole of India, Burma and Ceylon is less than £5000 per annum—a pitifully small contribution.

2. By subscriptions, donations and collections in the field. These probably do not reach £600 per annum.

3. By grants from missionary societies and individuals. These cannot be estimated but they are not great.

After dealing with the financial aspect of literature work in India, the National Conference of 1912 recommended:

1. That the home committees of missionary as well as literature societies should provide liberal grants to make the work less dependent on its success from a purely business point of view.

2. That the salary of a director for each language area should be covered by the various societies in that area.

3. That the home boards should also maintain men while they are set free during short periods for literary work.

Reorganization

Plea for Unification. With a view to reorganization, the missionaries in India who have made a special study of the literature problem, while paying a high tribute to the great results achieved by the C.L.S.I., the R.T.S., the Am.T.S., the S.P.C.K., the Baptist Publication Societies and other agencies, plead for an organization that will embrace all existing literature societies and link them to the missionary societies. They urge the Continuation Committee to try to bring together into one organization the missions and literature societies on the field, and to seek the union or co-operation of the literature societies in Great Britain and America.

Action in the Field. So far as the field is concerned the National Conference of 1912 established machinery for better organization. It resolved to form :

1. A Literature Committee for all India—
   (*a*) To correspond with the Provincial Committees and the Continuation Committee.
   (*b*) To make a complete study of the question in India —to ascertain what literature is available, what classes of books, tracts, periodicals and newspapers are required, and what is the order of their urgency.
   (*c*) To discover capable writers and arrange for production.
   (*d*) To bring the literature societies into closer relationship and fuller co-ordination.

   [An interim committee, with Mr J. N. Farquhar as chairman, was appointed to act until the above organization was called into being.]

2. Provincial Committees for language areas. A missionary should be set apart for each chief language area to discover, stimulate and guide writers of vernacular literature.

The first meeting of the National Missionary Council, which was appointed at Dr Mott's National Conference, was held in Calcutta, February 4th-5th, 1914. Reports of the Interim Literature Committee were received, and the following Permanent Literature Committee was appointed.:

J. N. Farquhar, M.A., *Chairman.*
E. C. Carter, M.A., *Convener.*

Rev. G. W. Brown, Ph.D.	Rev. A. C. Clayton.
Rev. J. M. B. Duncan.	Rev. H. O. Griswold.
Rev. E. Greaves.	Dr D. W. A. Smith.
Rev. N. Macnicol, D.D.	Miss E. M. Swift.
Rev. Talib-ud-din.	Rev. Mr Arumainayagam.
Rev. J. R. Chitambar.	Rev. Ahmad Shah.

Saya L. T. Ah Syoo.

With power to co-opt Conveners of the Provincial Literature Committees.

At the second meeting of the Executive Committee of the National Missionary Council held November 24th-26th, 1914, Mr Carter presented a report dealing with the requisites for the production of Christian Literature throughout India; the essential need of a literature secretary and the main lines of the work he could do; recommendations with reference to immediate needs which the National Council might endeavour to meet, especially in reference to the establishment of a missionary newspaper; and the need of a careful literature survey and the co-ordination of existing publishing agencies. This was accepted as an interim report, and the executive recommended to the National Council that its Standing Committee on Literature be authorized to approach the Chairman of the Edinburgh Conference with a view to securing funds for the appointment of a full-time literature secretary.

It is gratifying that a definite step has been taken on the field towards the co-ordination and unity of the many agencies dealing with Christian literature. The success of this movement will depend largely on the encouragement given from the home base.

THE NEARER EAST

Survey of Field. Under the designation—The nearer East—are included the Balkan States, Turkey in Asia, Arabia and Persia. The field embraces four main language areas: Arabic, spoken in Arabia, Palestine, Syria and largely in Mesopotamia; Turkish, spoken in Turkey in Europe, and the northern section of Turkey in Asia; Persian, spoken chiefly in Persia; Kurdish, spoken in many dialects in Kurdistan. The present survey does not deal with the ancient Eastern Churches, but with non-Christians only. Apart from a few Parsis in Persia, the faith of Islam prevails. There are 30,000,000 Moslems of the two main sects—Sunni and Shiah. The field has been one of extraordinary difficulty. Religious liberty has been practically refused, especially in the Turkish Empire. Facilities for travel have not been developed except to a very limited degree, and many parts of the district are altogether inaccessible. Education has been for a privileged few, and the millions have been left in ignorance and illiteracy. Mohammedanism, however, is a book religion, and in its case the argument in favour of evangelization by means of literature has a special cogency. Especially is it of vital importance to provide first-class literature in Arabic. The late Rev. D. M. Thornton wrote:

> 'When areas are considered, I do not fear to be contradicted when I assert that, next to the English language, Arabic is read and spoken over the widest area of the earth's surface. The actual number of those who speak Arabic as their native language is 50,000,000. So long as Islam exists and spreads alongside of education, so long will the Arabic tongue increase in influence and remain one of the dominant languages of the world.'

The information supplied for this volume in response to enquiries is very scanty, and though it is tabulated below it cannot be regarded as a complete statement of the situation.

Tract and Literature Societies. The tract and literature societies at the home base have given sympathetic help to missionaries in the Nearer East as far as their funds have made it possible.

The Religious Tract Society made its first grant to Turkey as early as 1818, when five tracts were published in Constantinople. Its recent reports refer to grants to the American Board to promote publication work also in Constantinople. The society holds a stock of literature at the Beirut Press, and in the English Church House, Beirut, from which it makes grants either free or at 75 per cent discount to missionaries. It has been also ready to assist individual workers in Turkey, Palestine, Syria and Persia. On its list of publications there are at least eighteen languages spoken in the field under consideration, and in eight of them the *Pilgrim's Progress* has been issued.

The American Tract Society has enriched the literature output in this field in twelve different languages. In its report for 1911 reference was made to the following grants: towards the Old Testament Commentary in Arabic, which is being produced in Beirut, £40; to the Arabian Mission of the Reformed Church in America, £20; to the Presbyterian Mission in Urumiya, Persia, £20; to the American Board at Samokov, Bulgaria, £30, and at Aintab, Asia Minor, £30.

The Society for Promoting Christian Knowledge has assisted Anglican missions by publishing books (particularly prayer books) and tracts in about seven of the languages of this field.

The Nile Mission Press, Cairo, provides a good deal of the literature for this area, especially in Arabic and Persian.

The Bible Lands Missions Aid Society, though not

itself producing literature, makes use of the Beirut Press, and by grants promotes the circulation of Christian publications.

Mission Presses. The missionary societies actually working in the Nearer East have given considerable attention to literary work.

In the Balkan States the American Board of Commissioners for Foreign Missions has two presses.

(1) At Samokov, in Bulgaria, under the Rev. Robert Thomson. According to the 1911 report of the American Tract Society, this vigorous press issued in the year 3,118,755 pages of printed matter, the highest annual output, with one exception, for thirteen years.

(2) At Constantinople, subsidized by the Religious Tract Society.

In Turkey in Asia the American Board of Commissioners has two presses in Asia Minor, assisted by the American Tract Society, one at Harpoot, the other at Aintab.

In Syria and Palestine the Board of Foreign Missions of the Presbyterian Church, U.S.A., has at Beirut one of the most famous presses on the mission field. It has been among the greatest missionary influences in the Levant, and its publications have been circulated even in India and China. Established about ninety years ago, this press has turned out a large quantity of Arabic literature, including the American Bible Society's editions of the Arabic Bible. The report for 1911 states that in the preceding year the output of the press reached 40,811,005 pages. The total circulation from its foundation has amounted to 1,003,388,211 pages. Recently it has been employed on the Arabic commentary on the Old Testament. The Presbyterian Mission allows the Rev. F. E. Hoskins, D.D., to devote much of his time to literary pursuits, and has set apart Mr C. A. Dana to manage the press.

The Church Missionary Society in conjunction with the Religious Tract Society maintains a book depot

in the English Church House at Beirut under Canon Parfit.

The Verein für das Syrische Waisenhaus in Jerusalem appears to have a press in connexion with its orphanage.

The Jerusalem Union reports that it has a practical interest in literature distribution in Palestine.

In Arabia the Reformed Church in America carries on literary work and receives subsidies from time to time from the American Tract Society. The Church Missionary Society at Mosul and Baghdad and the United Free Church of Scotland at Sheikh Othman also use Christian literature as an evangelizing agency.

In Persia the Board of Foreign Missions of the Presbyterian Church, U.S.A., has a press in Urumiya, subsidized by the American Tract Society. It is somewhat hampered by lack of funds. Among its missionaries the Rev. C. C. Sterrett, the Rev. J. L. Potter, D.D., the Rev. J. W. Hawkes and the Rev. S. G. Wilson, D.D., have contributed to literature.

The Church Missionary Society, which has extensive and flourishing missions in Persia, has a press in Julfa.

The Outlook. In any attempt to organize adequately the literature work in the Nearer East, the problems must be considered together with those in Egypt and the Sudan, India, Malaya and elsewhere. The task of providing for the needs of the Moslem world must be faced in its entirety. In many directions 'there are signs of intellectual awakening induced by the public discussions of recent political developments and by the rapid multiplication of newspapers.' At the Edinburgh Conference it was stated that 'a supreme need which the recent revolution in Turkey has emphasized is for Christian literature. Not only is directly religious literature needed but, leading up to it and preparatory to it, a literature is needed which will remove prejudice and awaken sympathy in the hearts of those who are wholly unwilling to consider the claims of Christianity. There is also a large field for Christian journalism.'

Again it was reported of Persia, 'A very great need for Christian literature for Moslems is also felt. There is enough controversial literature, but there is a lack of sympathetic literature to explain and interpret to the Moslem mind the Christian faith and its Divine Founder.'

Since these words were written in 1910 there have been upheavals in the Nearer East surpassing any since the Turks took Constantinople in A.D. 1453. Whatever the issue of the war may be, the map of that part of the world as of others will need to be redrawn. The relations between Christians and Moslems will never be what they have been. We are on the threshold of an entirely new era, which will make an abundant supply of the best Christian literature that can be written an absolute necessity. The literature committee appointed by the Lucknow Conference of 1911, to which reference is made under North Africa, will doubtless take counsel together, prayerfully prepare plans and co-ordinate the resources of various agencies, so as to be in readiness for the new situation which will bring opportunities for an unparalleled advance of the kingdom of God.

AFRICA

Survey of Field. From a linguistic point of view Africa may be roughly divided into two parts by a zig-zag line drawn from Fernando Po in the west to Mombasa in the east. North of this line there are three distinct families of languages—the Semitic, the Hamitic and the Negroid. South of it there is the Bantu family, which is the most important of all and covers the lower half of Africa, with the exception of its south-western corner, where the Hottentot-Bushman tribes are found. On both sides of the line the families shade off into each other, and there are groups of people with the characteristics of several families arranged in endless permutations and combinations. The *Encyclopædia Britannica* names four to five hundred different peoples or tribes, and we may assume that they represent as many languages and dialects. The greatest confusion exists in the negroid group. In some parts of Nigeria, for instance, there may be found half a dozen villages within a comparatively small area, speaking, not different dialects, but different languages.

This confusion of tongues complicates the production of Christian literature. The religious and racial strife and the backwardness and illiteracy which prevail everywhere among these children of the human race, add considerably to the difficulties. In comparatively recent years, however, a demand for literature has been growing in urgency and it has found expression among the natives themselves in regions where missionary education is well advanced.

Literature Work at the Home Base. The tract and literature societies at home have stretched out a helping

hand as far as their limited financial resources have permitted, but Africa has never had a foremost place in the plans of any one of them.

The American Tract Society has publications in twenty-five African languages. According to its 1911 report it made grants during that year of £10 to Egypt—making a total from the beginning of £600 for that field—£40 to Umtali and £40 to Batanga. The grand total devoted to the whole continent up to that year was about £3077.

The Christian Literature Society for India has given some thought to Africa, having produced a series of English readers in five volumes, and having assisted the Church Missionary Society to produce readers for Nigeria.

The Society for Promoting Christian Knowledge has contributed to literature for Anglican church missions. Its publications include prayer books, readers, devotional and other works, in the following languages:

> Dutch, Giryama, Gogo, Ibo, Onitsha, Xosa, Ganda, Nyoro, Manganja, Nyanja, Ronga, Sagalla, Sechuana, Swahili, Zigula, Chiswina, Fanti, Kikuyu, Nupé, Zulu, Malagasy and Arabic—a total of twenty-two.

The report for 1913 of the society refers to considerable grants in books, and also £60 to the Bishop of Madagascar towards a commentary on St John's Gospel in Malagasy. In the years 1906-11, 25,000 Kafir (Xosa) prayer books were sold through booksellers in South Africa at a price which just covered the cost of production. During the same period the society received by sales £800 from Uganda, £500 from West Africa, and £160 from Rhodesia.

The Religious Tract Society laments in its report ending March 31st, 1912, that lack of funds alone arrests the development of the African work. It is stated that paper to the value of £12 was granted to the Church Missionary Society's press at Freretown, East Africa, and pictures to the value of £23 to Uganda. This seems comparatively little. A review, however, of this

society's work, which began in Africa as far back as 1812, shows that it has done more than any other organization to provide this continent with Christian literature. Its publications are in forty-one languages, excluding Madagascar. These have been issued by the society in co-operation with individual missionaries and missionary societies, for it has no organization of its own on the field. In some cases the Religious Tract Society has borne all the cost ; in others it has provided paper only. Sometimes it has made a monetary grant in aid, and occasionally it has advanced capital, which has afterwards been repaid from the sales of the books. It is a notable fact that on the society's list, the *Pilgrim's Progress* is announced in at least sixteen languages ; there are hymn-books in at least twelve languages, and catechisms in ten.

Further publication work for Africa has been effected by the missions through their own church book rooms. For instance, the Methodist Book Room, City Road, London, reports that it has published the following :

Hymn-books in Dutch, Fanti, Jolof, Xosa, Seronga, Serolong, Twi, Yoruba, Zulu, Alada and Mashona. Prayer or service books in Dutch, Fanti, Xosa, Serolong, Zulu, Gā, Suto and Twi.

Catechisms in Serolong, Dutch, Fanti, Xosa, Mashona, Jolof, Suto and Twi.

Readers, a dictionary, Wesley's sermons, *Peep of Day*, *The Tongue of Fire*, and *The Preacher's Friend* in Xosa.

Life of St Paul in Gā, a dictionary in Fanti, and sundry alphabet sheets and primers in various languages.

This is only an illustration of work which is doubtless carried on by many denominational publishing houses.

Literature Work in the Field. It has been particularly difficult to secure information of literature work effected in the field. The many lacunæ in the survey which follows are not due to the wilful omission of known facts, but to the inadequate character of some of the replies to the enquiries which have been made. For the sake of convenience, the details are arranged

in geographical rather than linguistic areas. The languages, however, in which the scriptures have been wholly or partly printed are enumerated for each area. The letter B is placed in brackets in cases in which the whole Bible has been translated, as indicating in a general way the more important languages in which the development of literature will probably take precedence.

North Africa

(*From Somaliland to Morocco*)

This field includes Somaliland, Egyptian Sudan, Abyssinia, Egypt, the Mediterranean States, and the Sahara, and is a stronghold of Mohammedanism. From a literature point of view it should be considered in conjunction with the chapter on the Nearer East.

The scriptures, wholly or partly, have been printed in the following languages:

Arabic (B), Arabic (Algerian Colloquial), Arabic (Mogrebi), Arabic (Tunisian), Arabic (Egyptian Colloquial), Coptic, Nubian (Fadidja), Nubian (Kunuzi), Dinka, Gang (Acholi), Tigre, Bogos, Tigrinya, Falasha-Kara, Ethiopic, Amharic (B), Galla Northern (B), Galla Ittu, Galla Central, Kunama, Tunisian (Hebrew characters), Kabyli (Little), Kabyli (Great), Rifi, Susi Shilha and Sokotri.

The Religious Tract Society has published in Amharic for Abyssinia, the *Pilgrim's Progress*, a book of prayers, and a history of the kingdom of God on earth: in Arabic (besides books from the Beirut press) a series of Scripture tracts, *The Silent Comforter*, Bishop Ryle's *Expository Thoughts on St Luke, Sweet Firstfruits, The Death of Christ, The Beacon of Truth, Lives of the Patriarchs*, Pfander's *Balance of Truth*: and in Arabic for Tunis Anselm's *Cur Deus Homo*.

Missionary Societies. Among the missionary societies

producing literature we note the Board of Foreign Missions of the United Presbyterian Church of North America. It issues two papers, *Al-Huda* and *Nigm el-Mashriq* (1500 per week); for which there is a special Egyptian editor. It also circulates 11,700 copies of a Sunday school leaflet each week. The society prints some of its occasional papers on commercial presses apart from the Nile Mission Press.

The Egypt General Mission issues a monthly paper in Arabic, *Beshair es Salâm*, started in 1901, and also tracts and books for Moslems. It supports Mr George Swan, who is almost entirely engaged in literature work.

The Evangelical National Society in Sweden, according to the World Missionary Conference Atlas, has two presses at Asmara in Eritrea.

In Algeria Miss Trotter, an independent missionary, has produced literature and expressed the need for more, especially for boys, in French and Arabic. Bishop Hartzell of the Methodist Episcopal Church is also negotiating for new literature in co-operation with the Nile Mission Press.

Literature Organizations on the Field. The most active organization in this area from the literature standpoint is the Nile Mission Press under the management of Mr Arthur T. Upson, 37 Sharia Al-Manakh, Cairo. It was incorporated in 1905 and in its first year (1905-6) turned out four and a half millions of pages of literature. Every subsequent year has shown an increase in issues. In 1911-12 the number of pages was eleven and a half millions, and in 1914-15, fourteen and a half millions. For the ten years to 1915 the press has issued nearly twenty-seven millions of pages of its own publications, and fifty-nine millions of pages of magazines and books for other missions. The literature is chiefly in Arabic and includes a monthly output of Khutbas, some of which have been translated into Urdu, Pashtu and other languages.

Among the missions using this press are the Board

of Foreign Missions of the United Presbyterian Church, U.S.A., the Church Missionary Society (for its periodical *Orient and Occident* and for its book publishing), the North Africa Mission, the Egypt General Mission, and the Bible Lands Missions' Aid Society. A great number of other missions, working elsewhere in all parts of the Moslem world, use the publications of this organization, though the complaint is made that few workers in each mission really appreciate the value of Christian literature.

The press controls the tract colporteurs of all the societies in Egypt. The fourteen men employed in 1914-15 (sixteen months) sold 35,071 copies of the value of £E648.

The publishing house is international and inter-denominational, and Mr Upson, and his native helper, Sheikh Abdullah, work under the direction of a publication committee composed of representatives of various missions in Egypt.

The donations and subscriptions to the general fund in 1913-14 were £1857, and in addition gifts for the new property reached £2408.

A movement is in progress at the present time for the founding of an American Christian Literature Society for Moslems, on similar lines to the earlier organization and activities of the Nile Mission Press in Great Britain. The tentative constitution and by-laws have been printed. It appears to be closely linked with the Nile Mission Press, but its outlook is the whole Moslem world. At this preliminary stage of negotiations, it is not possible to do more than make mention of the project.

Lucknow Conference, 1911. At this stage, when we are considering work in Cairo, the intellectual capital of the Moslem world, with its great El Azhar University, it is appropriate to refer to the Lucknow Conference on Missions to Moslems held in January 1911. Christian literature had a prominent place on its programme and

the following papers were read: by the Rev. E. M. Wherry, D.D., on 'Literature in Urdu'; by the Rev. Canon Ali Bakhsh, on 'Literature for Moslem Readers—What is wanted?'; by the Rev. F. E. Hoskins, D.D., and Mr Arthur T. Upson, on 'Literature in Arabic'; by the Rev. W. A. Rice of Julfa, on 'Literature in Persian'; by the Rev. W. G. Shellabear of Perak, on 'Literature in the Far East'; and by Miss Lilias Trotter of Algiers, on 'Literature for Women.'

A literature committee was appointed by this conference and held its second meeting in Cairo, November, 1913. There were present, Mr C. A. Dana (Beirut Press), Rev. W. H. T. Gairdner (Cairo), Miss Haworth (Algiers), Rev. F. E. Hoskins, D.D. (Beirut), Principal M'Clenahan (Assiut), Mr George Swan (Zeitoun), Miss Thompson (Cairo), Miss Trotter (Algiers), Rev. A. Watson, D.D. (Cairo), Rev. S. M. Zwemer, D.D. (Cairo), and Mr Arthur T. Upson, secretary. This committee discussed problems of literature work for Moslems in Algeria, West and East Africa, Russia, Arabia, Turkestan, China, Turkey, Malaya, Armenia and Kurdistan. A scheme is under consideration for the 'pooling' of the new publications of the presses in Lucknow, Cairo, Beirut and Constantinople. This committee, like many others dealing with this department of missionary effort, states that 'the crux of the literature problems is that of distribution.'

West Africa

(*Including the West and Central Sudan*)

For this field the Scriptures, wholly or partly, are printed in the following languages:

(*a*) From Senegal to Nigeria: Mandingo, Jolof, Limba, Koranko, Bullom, Yalunka, Mende, Temne, Ashanti (B), Fanti, Ewe, Accra or Gā (B), Gu (Popo),

Hausa, Nupé, Igbira, Yoruba (B), Ora, Ibo Niger (B), Ibo (Bonny), Ibo (Isuama), Ibo (Ungwana), Union Ibo (B), Ijo, Grebo, Akunakuna, Bassa, Efik (B), Susu and Umon. (*b*) From Kamerun to Great Namaqualand: Fang (Gabun), Ongom, Galwa, Pahouin (Fang), Dualla, Lolo (Mongo), Kongo, Fioti (B), Mbundu, Luna-Inkongo, Kuangama, Herero, Ndonga, Nama, Luba (Buluba Lulua), Dikele, Ba-ngala, Bo-bangi, Benga (Corisco), Bulu, Bolengi, Fernando Po, Isubu, Kongo (Cataract region), Luba-Garenganze, Lo-kele, Nkundu, Mpongwe, Ngombe, Poto (Lifoto), and Teke. There are sixty-one languages in this list.

The Religious Tract Society has published the *Pilgrim's Progress* in Efik, Fanti, Accra, Ashanti, Dualla, Galwa and Kongo. It has also issued tracts and a catechism in Hausa; a hymn-book and catechisms in Ibo, and tracts in Ijo, Nupé and Temne, together with a catechism and hymns in Temne. It has a primer, catechism and *Story of the Bible* in Fang; a hymn-book and catechism in Mbundu; *Peep of Day, More about Jesus*, and a Bible history in Kongo.

Literature Organizations on the Field. Besides drawing upon the tract and literature societies and publishing houses at the home base, many of the missionary societies have produced literature on the field to meet their own urgent needs.

From Senegal to Nigeria. The Board of Foreign Missions of the Methodist Episcopal Church has a printing press at Monrovia in Liberia.

The Mennonite Brethren in Christ have a press at Shonga in Northern Nigeria—a small hand press and a hand cylinder machine. Nine boys are employed, and printing is done for various missions and the government in English and ten West African languages. It is proposed to enlarge this undertaking which is known as 'The Niger Press.'

The Seventh Day Baptist Missionary Society reports that it produces some literature for the Gold Coast.

The Church Missionary Society had a press at Onitsha and still supports a book depot there. The type,

however, has been removed to the society's press at Lagos, where there is a flourishing book shop under Mr C. W. Wakeman. From this centre, in conjunction with the Church Missionary Society, the Christian Literature Society for India issues a series of primers—Nigerian Readers—in Yoruba.

The Primitive Methodist Missionary Society has a depot and a printing press at Oeon in Southern Nigeria.

The Qua Iboe Mission has a press at Ibuno, Southern Nigeria.

The United Free Church of Scotland Mission has an important printing business and press in Duke Town, Southern Nigeria.

The Basel Mission has an important printing press at Accra on the Gold Coast, and a very flourishing book business. It supports two missionaries, residing at home and giving most of their time to literary work in Tshi and Gā.

From Kamerun to Namaqualand. The following reports are from the stretch of coast between Kamerun and Namaqualand inclusive.

The Board of Foreign Missions of the Presbyterian Church, U.S.A., received from the American Tract Society in 1911 £40 for literature at Great Batanga, Kamerun.

The Foreign Christian Missionary Society has a press at Bolenge, Belgian Congo.

The American Board of Commissioners for Foreign Missions owns the 'Sarah H. Bates Press' at Kamundongo, Bihe, Angola, to which the Rev. and Mrs William H. Sanders devote the major part of their time. Mr Slover also gives all his time to the preparation of literature for this press.

The American Baptist Foreign Missionary Society has a press at Banza Manteka in Angola.

The Baptist Missionary Society has printing presses at Balobo, Upper Congo, at Ngombe, and four other centres in the Congo area. It also has a press at San Salvador

in Angola. There are important book rooms at Balobo and Matadi.

The Christian Missions in Many Lands has a press at Loanza in the Belgian Congo.

The Regions Beyond Missionary Union has a press for its Congo Balolo Mission.

The Swedish Missionary Society has a press at Londe, Angola, and a second at Tumba, Belgian Congo. It also supports a literature missionary.

The Finnish Missionary Society has a press at Onipa in Ovamboland.

The Paris Society for Evangelical Missions has a press at Samkita in Gabun.

The Rhenish Missionary Society has a press in Hereroland, and prints in Herero, Nama and Bergdamra, and also for Ovamboland. It supports two literature missionaries in Africa.

In very many of the important towns in West Africa in which the Church is well established, such as Bathurst in Gambia, Freetown in Sierra Leone, Bonthé in Sherbro Island, Cape Coast Castle, Axim, Accra, and Kitto on the Gold Coast, Porto Novo in Dahomey, and Lagos in Southern Nigeria, there are book rooms from which considerable quantities of literature are sold. Apparently there is not much organized colportage.

South Africa

(*Including South Central Africa*)

This area embraces the Union of South Africa together with Basutoland and Swaziland, and the four British Protectorates—Bechuanaland, Southern Rhodesia, Northern Rhodesia and Nyasaland.

The scriptures are printed, wholly or partly, in the following languages:

Dutch (B), Cape Dutch, Xosa (B), Suto (B), Zulu (B), Pedi (B), Thonga (B), Chuana (B), Serolong, Ndau, Karanga, Bemba, Tabele, Kalaña, Shona, Yao, Nyanja (B), Ila, Nyasa Nyika, Mambwe, Namwanga, Nyasa Tonga, Chewa, Lwena, Ngoni, Tumbuka, Chiswina, and Chiwisa.

The Religious Tract Society has issued the *Pilgrim's Progress* in Nyanja, Namwanga, Bemba, Dutch, Xosa, and Suto. Among other publications in which it has assisted are :

Tracts and a hymn-book in Dutch ; illustrated Bible history and exposition of Galatians in Xosa ; Milner's *Church History*, Bible stories from the Old and New Testaments, a Bible dictionary, commentary on St Luke, Bible catechism and hymn-book in Suto ; a catechism in Zulu ; *Line upon Line*, *Peep of Day* and Bible stories for the young in Namwanga ; Spurgeon's sermons in Nyanja ; Old Testament stories in Ila ; tracts in Tabele ; and tracts, hymn-book and children's books in Chuana.

Literature Organizations in South Africa. The following reports of literature work are from missionary societies working in the Union of South Africa, Basutoland and Swaziland, but with headquarters at the home base.

The American Board of Commissioners for Foreign Missions has a press at Adams Mission Station, near Amanzimtoti, Natal, and also uses public presses in Durban.

The United Free Church of Scotland has a very important printing press and bindery in connexion with its great educational work at Lovedale, Cape Province. This press can compete in efficiency and economy with the best commercial presses in South Africa. There is also a splendidly equipped book room which has a business extending over the whole of South Africa.

The Society for the Propagation of the Gospel has a press at Zonnebloem, Cape Province.

The South African Compounds and Interior Mission has a press at Modderfontein, Transvaal.

The Moravian Mission has a press at Genadendal, Cape Province, and issues a fortnightly and a monthly in Dutch and a monthly *Teachers' Review* in English.

The Swiss Romande Mission produces school and hymn books in Thonga for the Northern Transvaal.

The Swedish Church Mission produces papers, devotional and educational books in Zulu and Karanga. It uses the Ebenezer Press, Dundee, Natal, and supports the Rev. L. P. Norenius—who owns the press—and Miss Ida Granquist for Zulu literature.

The Paris Society for Evangelical Missions has a notable printing establishment and book-room at Morija in Basutoland. It publishes in the Suto language Bible histories and commentaries, hymn-books, church histories, catechisms, school books, readers, grammars, dictionaries and other literature.

The Hermannsburg Evangelical Lutheran Missionary Society has a press at Empangweni, Natal.

The Holiness Union of Nerike (Sweden) has a press at Port Shepstone, Natal, and issues a hymn-book and a newspaper in Zulu.

The Roman Catholic Mission in Natal has a press and bindery at Marianhill, Pinetown, and publishes in Zulu, hymn-books, controversial literature and reading books. It has other publications in Xosa and Suto.

Among organizations which have their headquarters in South Africa, a few are engaged in producing literature.

The South African Missionary Society (Wesleyan Methodist) publishes hymn-books, catechisms, Wesley's works, tracts and devotional books in various native languages. It has an important book-room in Cape Town, and circulates a large quantity of Christian literature among the black and coloured peoples.

The Dutch Reformed Church has a Bible and Literature fund, half of the income being devoted to Bible work, and half to Christian literature.

The Church of the Province of South Africa also

contributes to the literary output of the country. The Diocese of Zululand has a press at Eshowe, Zululand, in which three Europeans and five natives are employed. It issues in Zulu a newspaper, books of instruction on religious knowledge, a hymn-book, the prayer book, and books of devotion.

The Diocese of Kaffraria has a diocesan magazine and draws literature from the Society for Promoting Christian Knowledge.

The Ohlange Christian Industrial School (Indigenous Society) has a press at Ohlange in Natal.

Literature Organizations in South Central Africa. From the missionary societies, working farther north than the above, in Bechuanaland, Southern Rhodesia, Northern Rhodesia and Nyasaland, the following reports have been received:

The Board of Foreign Missions of the Methodist Episcopal Church has a press at Old Umtali, Southern Rhodesia, which receives occasional subsidies from the American Tract Society.

The American Board of Commissioners for Foreign Missions has a press at Mount Silinda, Southern Rhodesia.

The Seventh Day Baptist Missionary Society reports that it produces literature for Nyasaland.

The London Missionary Society has created a considerable literature in Chuana and Tabele, including dictionaries, hymn-books, school books and readers. Many of the smaller books were printed on its own press at Kuruman, but in recent years the printing has been done in London. There is a fine book room at Tiger Kloof, Bechuanaland, carrying stock worth considerably more than £1000. The book room is now the property of the local committee, and all profits will be held in reserve to assist in future publications. It is proposed to establish a printing press at Tiger Kloof.

The readers and many other books issued by the London Missionary Society are in use also by other missions. For the last five years the society has allowed

one missionary to devote the greater part of his time to literary work.

The Primitive Methodist Missionary Society has shown considerable literary activity in its Baila-Batonga Mission. In Ila it has issued three readers, a catechism, hymn-book, and some books of science, which are used also by other missions. There is an important depot at Kasenga, North-West Rhodesia. The Rev. E. W. Smith has spent a large part of his time in producing Ila literature. In Tonga (Zambesi) the mission has produced a range of books parallel with but not so numerous as those in Ila.

The Universities' Mission to Central Africa has a press at Likoma, and for its stations in Nyasaland and Northern Rhodesia it prints in English, Yao, and Nyanja the scriptures, hymn-books, prayer books, twelve school books, the life of Mohammed and other volumes.

The South Africa General Mission has a small platen press in Nyasaland.

The Church of Scotland Foreign Mission Committee use the Blantyre Mission Press, and provide literature in Nyasaland for local preachers and others in the Nyanja language. This literary work is under Dr Hetherwick.

The United Free Church of Scotland Livingstonia Mission has a press at Blytheswood, Livingstonia, and produces school and other books. It has a second press, and a depot at Livingstonia, from which it issues a bi-monthly for natives, *Makani*, and publishes other literature in Tumbuka for Nyasaland and North-Eastern Rhodesia.

The Paris Society for Evangelical Missions in the Barotse Valley have used hitherto the literature produced at their Morija press, but they have recently decided to issue books in Se-kololo as spoken in the neighbourhood. The mission has a small press in Barotseland.

The Dutch Reformed Church has a press in Nyasaland.

Need for Co-operation. The need for co-operation in

Christian literature has been expressed again and again in South Africa.

The subject has been before the triennial conferences which include missions south of the Zambezi. The Rev. G. Eiselen of the Berlin Missionary Society read a paper on this subject at the third conference held in Bloemfontein in 1909. At an informal conference of Natal missionaries held in May 1913, at Pietermaritzburg the Rev. J. D. Taylor of the American Board read a paper on Zulu literature. The Zulus have no native literature. The missionaries reduced their language to writing, and were the first to print the native folk-lore. Almost every mission at work among them has produced its own prayer and service and hymn-books. The hymn-book issued by the American Board has been used by other missions to some extent. There are also a few historical and devotional volumes and some newspapers and school reading books in more or less general use. Mr Taylor's paper, though limited to Zulu literature, is interesting as illustrating what has taken place in other important languages. There is no need to have a number of hymn-books in each language, and in all directions there would be great gain in co-operation.

At the subsequent annual conference of Natal missionaries it was decided to ask the next South Africa Triennial Conference to appoint a union literature committee covering the country south of the Zambezi, with sectional committees for special language areas, and a paid executive officer to carry out the plans, who should, if possible, be a man trained in the publishing business and actuated by the missionary motive.

There were discussions on similar lines at an informal meeting of members of the Transvaal Missionary Association held in May 1913. In many quarters the statement was made that native Christians are beginning to demand a Christian literature, and the problem of supply is growing in urgency.

Similar Need North of Zambezi. There have been movements towards co-operation in literature among the missions north of the Zambezi.

At the third General Missionary Conference of Nyasaland held at Mvera in 1910, with the Rev. A. C. Murray of the Dutch Reformed Church in the Chair, a paper on vernacular literature was read by the Rev. A. M. Henderson. He quoted as follows from the report of commission II. of the Edinburgh Conference :

> 'Permanence in the results of Christian work is bound up with the possession of the Bible in the vernacular of the people and Christianity has been most intelligent, influential and progressive when mental activity has been most carefully nourished and stimulated by Christian literature.'

Mr Henderson urged that mission presses hold the field, and must make the most of their opportunity before anti-Christian literature enters in ; and that education is being thoroughly given, and there is a native public able to read and ready to appreciate good literature. Four kinds of literature are required :

(1) Elementary school books.
(2) Literature for Christian instruction and worship, as for instance exposition of the Apostles' Creed, the Lord's Prayer and the Ten Commandments—also union hymn-books.
(3) Religious and general literature, such as the *Pilgrim's Progress* and *The Imitation of Christ.*
(4) Periodical literature, including a native weekly paper.

Mr Henderson suggested the formation of a Vernacular Literature Society for Central Africa with a strong committee in Great Britain and advisory corresponding committees in Central and South Africa.

The conference resolved to urge committees at the home base to set apart missionaries for literary work, and to appoint four committees on the field : (*a*) for school and general literature ; (*b*) for religious literature —Bible instruction text books, aids to public worship,

helps to the Christian life, theology; (*c*) for periodical literature—including a monthly religious magazine; (*d*) for a hymn-book.

Another step towards co-operation has been taken by the holding of a North-West Rhodesia Missionary Conference in 1914. As a matter of fact, North-West and North-East Rhodesia are now politically amalgamated, and are officially known as Northern Rhodesia. It was felt that the great distances in Northern Rhodesia would prevent the men from gathering into one conference at present, but it was decided that the North-West could open communications with the North-East and discuss matters of common interest with a view to the holding of one Northern Rhodesia Conference when the country is developed. The suggestion of uniting this conference with that in South Africa has many difficulties. Northern Rhodesia has much more in common with the language and other problems of Nyasa and Tanganyika than with those of South Africa.

At this first North-West Conference a language and literature commission was appointed with the Rev. E. W. Smith of Kasenga as convener. Its task is to make enquiries and report on the distribution of the languages, and what has been done, is being done and is proposed to be done in the way of producing literature. An effort is being made to find out the language groups, and how far books in one dialect will serve for kindred dialects. The question of a uniform orthography is also being discussed. In these tasks the committee are in correspondence with Father Torrend of the Jesuit Mission.

East Africa and Madagascar

(*From Portuguese East Africa to British East Africa inclusive*)

For this field the scriptures, wholly or partly, are printed in the following languages :

Sena, Nyanja (Eastern), Ronga, Nkondi, Sheetswa (B), Bondei, Chaga (Mochi), Dholuo, Galla (Bararetta), Ganda (B), Giryama (B), Gogo, Kaguru, Kamba (East), Kikuyu, Nkole, Masaba, Masai, Nyamwezi, Nyika, Nyoro (B), Pokomo, Sagalla, Shambala, Soga, Sukuma, Taveta, Swahili (Mombasa), Swahili (Zanzibar B), Teso, Zigula, Kipsigis, Dabida, Ruanda, Chicunda, Chopi, Nyanja (Southern), Senji and Tonga (Inhambane)—a total of thirty-nine languages.

The Religious Tract Society has assisted in the publication of the following :

A scripture catechism in Giryama ; hymn-book in Gogo and in Sukuma ; hymn-book, tracts, and *Pilgrim's Progress* in Ganda ; Old Testament history in Nyoro ; *Pilgrim's Progress* in Swahili (Mombasa and Zanzibar) ; *Peep of Day* in Nkondi ; Barth's *Bible Stories* in Pokomo ; scripture catechism in Galla ; hymn-book, catechism, *Stepping-Stones*, *The Promised King*, and a 'booklet on Mohammedanism' in Swahili (Zanzibar).

Literature Work in East Africa. The following reports are from missionary societies at work in the field :

The Methodist Episcopal Church has a very useful press and bindery at Gikuki, Inhambane, Portuguese East Africa, from which it issues the *Inhambane Christian Advocate* and *A Kuca ka Mixo*. It prints catechisms, readers, Sunday school lessons and a number of books for its own mission, and also a considerable amount of literature for other missions in Sheetswa, Nyika and other languages. In 1914 the output was over a million octavo pages, and the press not only paid its way but also the salary of the missionary in charge. There is a commercial press in Lorenzo Marques, but it is expensive.

The Diocese of Lebombo has a press at Chamboni, Inhambane, and also uses the Methodist Mission Press at Gikuki, and the Eshowe Press. It produces catechisms, hymn-books, prayer and other books in their tentative editions. The Society for Promoting Christian Knowledge is not approached until books are tested on the field.

The Universities' Mission has a press at Magila, and another at Mkunazini in the Zanzibar Archdeaconry.

The African Inland Mission has a press at Kijabe in British East Africa.

The Church of Scotland Foreign Mission Committee issues literature at Kikuyu in British East Africa, including a catechism, hymn-book, and Old Testament tales. The Rev. A. R. Barlow devotes a part of his time to literature.

The Church Missionary Society has two presses in British East Africa, one at Kisauni, Freretown, the other at Mbale. It has also a press in Uganda at Kampala in connexion with the C.M.S. Industrial Institute, Uganda Company.

The Synod of the Diocese of Uganda has a press at the King's School, Budo, and also uses the Kampala press. Among the issues are a first reading book, sheets of alphabet, syllables, Lord's Prayer, Creed, and Commandments, tracts, first catechism for baptism candidates, second catechism for confirmation candidates, arithmetic, geography, English primer, history of the world, portions of the Prayer Book and a native magazine. There are book depots at the chief mission stations.

The Swiss Romande Mission produces literature in Ronga for its work in Delagoa Bay.

The Neukirchen Mission Institute in Tanaland, British East Africa, issues Bible stories, Christian songs, a catechism and other literature in Pokomo and Swahili.

The Leipzig Evangelical Lutheran Mission has a press at Moshi, Kilima Njaro. It issues in the Chaga

dialects of Eastern Kilima Njaro, two readers and Bible stories in Mamba, and parts of the Bible, a hymn-book, Bible stories, two readers and a catechism in Moshi. In the Chaga dialects of Western Kilima Njaro it issues a reader, Bible stories, hymn-book and catechism in Machame, and a reader and hymn-book in Shira. In the Meru dialect, there are a reader and reading sheets. In the dialect of Pare there are a hymn-book, readers and Bible stories, and in the Masai dialect, a reader, reading sheets and catechism.

The Berlin Missionary Society has two presses, one at Dar-es-salam on the coast near Zanzibar, and the other at Kidugala, north-east of Lake Nyasa.

Literature Work in Madagascar. The Religious Tract Society reports that it 'has spent large sums of money on publication work for Madagascar.' To the London Missionary Society, however, the first place must be given so far as literature is concerned. Its missionaries first reduced the language to writing, and for many years it has been the chief agent in providing literature. It has a press at Antananarivo, and has issued monthly and quarterly magazines, hymn-books, service books, the *Pilgrim's Progress*, and the *Holy War*, class books for pastors, preachers, and students, and books on systematic theology, church history, scripture introduction, the Romish controversy and apologetics. It has also published exegetical and homiletical commentaries and a Bible dictionary of nine hundred pages: text books of science, Christian classics, sermons and tracts.

The Friends' Foreign Mission Association has a press at Antananarivo for the printing of Malagasy literature. It has issued a commentary, books elucidating Biblical history, school books, tracts and booklets of various kinds, Sunday school literature, a monthly magazine for children, and one for Christian workers. Its book room stocks a good supply of cheap books in English.

The Norwegian Missionary Society has also a press at Antananarivo, from which it has issued scripture

histories for children and adults, catechisms, lesson books, grammars, liturgies, hymn and tune books, a church history, and tracts. Since its foundation this press has turned out 1,380,000 publications with fifty-six millions of pages.

General Review

In reviewing the situation in Africa as indicated in this survey, even though it be not complete, we must recognize that there has been much activity in providing the people with Christian literature.

As a rule authorship has been left to the initiative of individuals, who have been compelled to meet the urgent demands of their own missions as they have arisen. Perhaps there has not been any need in the past for a more systematic planning, which has regard to the character of literature needed, and the languages which are likely to prevail. But in the more developed mission fields this is no longer the case. Particularly is there need for co-operation in the matter of orthography, which ought not to be left to the judgment of individual missionaries as a question to be decided by national preferences and personal predilections, scientific or unscientific.

Again the missionaries should take counsel together in order to decide upon some uniform system of spelling proper names, and of transliterating from one language into another, and in the use of theological terms. Some agreement in these matters will save endless confusion in years to come. Another problem calling for united action is the unification as far as possible of closely allied dialects, before an independent literature springs up in each and perpetuates the mischief of Babel.

Much of the material written by missionaries has been printed at home, but the fact that we have been able to count in this survey sixty-two mission printing presses in Africa, and that some of these have a large

output, would seem to indicate that more has been printed in the field. The reasons for establishing mission presses in Africa are stronger than in the East. There is great need for industrial training under Christian influence. Hundreds of thousands of black men travel vast distances to get employment in the gold and diamond fields of South Africa, and it is well to provide definite work for them at their own homes. Again, the majority of missionaries are not within hundreds of miles of a commercial press—the loss of time, the difficulty of proof reading, and prohibitive prices associated with work done at a distance are a strong argument for the outlay of capital on mission presses.

There is a need for better planning in distribution. The circulation is at present in the hands of missionaries and mission book depositaries. Some books are sold through the trade, and even by Mohammedan traders crossing the Sudan and journeying into the heart of the continent. In great centres where multitudes of black men gather together for short periods, as in Durban and in the compounds of Johannesburg and Kimberley, and the bazaars of Cairo, there should be an organized and systematic canvas with Christian literature.

In these strategic places the natives are able and ready to pay well for all the books they buy, and the profits on sales would go far towards meeting the losses in the more backward parts of the continent.

It will have been noted that apart from the Nile Mission Press, there are no co-operative organizations in Africa corresponding to the tract and literature societies in India and China. It is impossible to have any central body acting for the whole continent, but it is satisfactory to note the movements towards unity of effort in South Africa and in Rhodesia. These developments need and merit encouragement and direction from the home base.

NON-CHRISTIANS OF THE WESTERN HEMISPHERE

Survey of the Field. This chapter is included in the survey, not because its contents adequately represent the situation, but rather to call attention to a largely neglected problem. Perhaps we ought to say 'problems,' for the conditions of the non-Christian population north of Rio Grande are altogether different from those of the peoples south of it. The whole of the area south of the river, excluding the British, French and Dutch Guianas, but including Cuba, Haiti and San Domingo, we denominate 'Latin America.' It is scarcely necessary to dwell on the work of the Moravians, Anglicans, Wesleyans, and Brethren in the Guianas and West Indies as there is no serious literature problem among them.

Latin America calls for very special treatment. It embraces twenty republics with seventy millions of people. Of Central and South America it may be said that they have no literature of their own, and even if they had the majority of the population could not read it, as illiteracy varies from 50 per cent to 80 per cent according to the republic. It has been stated that it is possible to carry on the arm all the evangelical and Christian books there are in Portuguese, the language of Brazil. Dr R. E. Speer, in his volume *Missions in South America*, writes: 'Both in Portuguese and Spanish there is a woeful dearth of Christian books. There is but a scanty evangelical literature for the minister and mature Christians and there is almost nothing for home reading for women and children.'

Besides various translations of the scriptures into Portuguese and Spanish, the Bible societies have provided portions of the Bible in the following languages spoken by Indians and negroes in Latin America: Maya, Quiché, Cakchiquel, Mosquito Bri-bri, Carib, Dominica, Negro English, Quichua, Aymara, Guarani, Lengua, Yahgan and Mexican or Aztec.

The missionary societies at work in the country have recognized the need for literature.

In Mexico. The American Friends' Board of Foreign Missions has a press in Matehuela. The Methodist Episcopal Church, U.S.A., has a press in Mexico city, and pays half the stipend of a Mexican to do translation work. The Board of Foreign Missions of the Presbyterian Church, U.S.A., has a press in Mexico city and the Rev. C. C. Petran gives part of his time to literary work. The American Board of Commissioners has a press in Guadalajara, and the Christian Mission in Many Lands has one in Orizaba. There is at least one other mission press in Mexico, making a total of six.

In Central America. The Board of Foreign Missions of the Presbyterian Church, U.S.A., has a press in Guatemala, and the Rev. W. B. Allison gives a part of his time to literary work. There is also a mission press in Porto Rico.

In South America. There is a mission press in Venezuela, and the Rev. T. S. Pond, D.D., of the Presbyterian Church, U.S.A., gives time to literary work.

The Methodist Episcopal Church South, U.S.A., has a press at Rio de Janeiro. The American Southern Baptists recently appealed for £7000 to set up a press in Rio. The Seventh Day Adventists appear to have one in Sao Bernardo. The Presbyterian Church has at least five papers in Brazil alone. There has been an effort to provide one union publishing house in Rio, but it has not yet succeeded.

In Paraguay there is a mission press, and in the Argentine there are three. One of the latter is owned

by the Methodist Episcopal Church in Buenos Ayres, and another by the Christian Mission in Many Lands in Quilmes. In Chili there is a mission press at Santiago, the property of the Methodist Episcopal Church. In the same republic the Rev. J. F. Garin of the Presbyterian Church devotes time to literature.

As Christians and non-Christians shade off into one another in Latin America by imperceptible degrees, it is impossible always to discriminate between work for the one and work for the other. Certain it is the heathen constitute a great demand upon the Church, and it is a demand which can only be adequately and economically met by co-operation.

The definitely non-Christian or heathen portion of the population in the Western Hemisphere consists for the most part of indigenous tribes of Indians and oriental immigrants.

The Indians of Latin America. Multitudes of the Indian tribes have not yet been explored, and consequently guesses as to their number have varied from three to fifteen or even twenty millions. It is probably safe to say they total about six millions. Their real religion is animism, but the Roman church claims a large number as its converts. In the Amazon valley there is a population of about a million, mostly Indians, who are nominally Roman Catholic, but who have no form of spiritual ministration, and never see a priest. Many of these people read Portuguese, having been taught as payment for gathering rubber. The British and Foreign Bible Society is building a power-driven boat to do colportage along the 50,000 miles of navigable waterways in the Amazon basin. There is no other way of reaching these people than by literature.

Among the other Indians of Latin America the following societies are providing literature:

The Society for Promoting Christian Knowledge has a few publications, chiefly scripture portions and prayers, in five or six languages—Acawoio and Arawak for

Guiana, Lengua for the Paraguayan Chaco, Yahgan for Tierra del Fuego, Carib for Central America and Warau.

The Religious Tract Society has publications in Guarani for use in Paraguay, in Carib and Mosquito for Central America, and in Aztec for Mexico. The *Pilgrim's Progress* has been translated into the last of these languages.

The South American Missionary Society has a press in South Chili, and in connexion with its Araucanian Mission issues tracts and booklets in Spanish and Mapuche.

The Indians in the United States and Canada. These peoples number 300,545 and 111,043 respectively in the two countries.

The Society for Promoting Christian Knowledge has a fair number of books in Cree and Tukudh, and a few in Tenni, Ojibway, Dakota, Haida, Kwagutl, Munsee, Nishgá, Zimshian, Beaver, Blackfoot and Chipewyan.

The Religious Tract Society has the following languages on its list: Cree, Ojibway, Chipewyan, Micmac, Mohawk, Tukudh, Gitksian and Nishgá. There are versions of the *Pilgrim's Progress* in Cree and Dakota.

The American Tract Society has publications in Abernaquis, Cherokee, Choctaw, Creek, Dakota (Sioux), Delaware, Iowa (Otoe), Kansas, Maia, Mohawk, Nez Percés, Ojibway, Osage, Ottaway, Pawnee, Putawotimie, Seneca, Wea and Shawanoe.

These are formidable lists but they do not represent a very great amount of literature.

The Eskimo. Under this heading a few words must be said.

The Society for Promoting Christian Knowledge has a Prayer Book and a few other publications, and the Religious Tract Society also has some literature in Eskimo and Greenland.

The Moravian Mission has a printing press at Nain in Labrador, and publishes in Eskimo. It has issued the *Pilgrim's Progress, Jessica's First Prayer, Christie's Old Organ*, and a number of papers.

Oriental Immigrants. These are to be found throughout the Western Hemisphere. They are chiefly Chinese, Japanese, Koreans, and peoples from India and the East Indies. There is no need for a special literature for these people. All that is necessary is some organization by which missionaries at work among the immigrants may be supplied with literature by the literature societies in the home lands from which these people have come.

The Outlook. The provision of Christian literature for Indians and Orientals in the United States and Canada is not an international task. It may safely be left as a part of the home missionary work of the Christian churches in North America. This is not the case, however, in Latin America. European missions have a considerable responsibility for the southern continent, and ought to take a deeper and more practical interest in its evangelization. An international commission under the chairmanship of Professor Andreas Osuna of Mexico is now making a study of the problem of Christian literature for Latin America. It will report to the Latin America Congress to be held at Panama in February 1916, and it is anticipated that some definite organization will be established to provide wholesome reading for those needing mental and spiritual nourishment.

THE JEWS

Survey of Field. It is estimated that there are 12,000,000 Jews scattered abroad in the world. Over 9,000,000 are in Europe and over 2,000,000 in America. According to the World Missionary Conference Report there are 95 societies, seeking their evangelization. Of these societies, there are 44 in America and Canada, supporting 168 missionaries including wives; 28 in the United Kingdom, supporting 698 missionaries; and 16 on the Continent of Europe supporting 76 missionaries.

Three-fifths of the Jews in Europe and America speak Yiddish, of which there are many dialects and yet there is no real literary standard. Through this jargon the majority of Jews can be reached with literature. 'Reform Jews and the younger generation, in the countries of central and western Europe, and of the United States to some extent, despise Yiddish, and prefer the language of the country in which they dwell, though even these understand Yiddish.'

There is probably no channel by which the Gospel is so likely to reach the Jews as Christian literature. The printed page can be read in the secret chamber by those who, like Nicodemus, desire to come unto Jesus by night. The duty of providing such literature rests in the first instance upon the societies whose specific work is among the Jews, but the responsibility of providing the means rests upon the whole of Christendom. In fact, the claim of the Jews stands first in missionary enterprise. 'Unto you first God, having raised up his servant, sent him to bless you, in turning away every

one of you from your iniquities.' 'The Gospel . . . is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.' The societies which evangelize the Jews must be regarded as the executive of the whole Church of Christ for carrying out its first duty, and therefore in any world scheme for providing literature for the mission field, the ancient covenant race must have a foremost place.

Inadequacy of Enquiry. The enquiries made for this survey have been very incomplete so far as the Jews are concerned, not because this part of the subject was considered unimportant, but because it was felt that it needed special and expert treatment as a section by itself. If the enquiries have been incomplete, the information supplied in answer to them has been more so.

The recent annual reports of the tract and literature societies at home lay no special emphasis on their publications issued to help the Jews, though they have all been contributing throughout their history to this important work. They have printed in Hebrew, Judæo-Spanish, Judæo-Polish and Yiddish.

Of the actual missionary societies working among Jews—though they are many in number—comparatively few maintain a large staff, and these have nearly all made great use of literature as a means of propagandism. Apparently, however, there are very few Jewish mission presses. The London Society for Promoting Christianity among the Jews, the British Society for the Propagation of the Gospel among the Jews, and the Mildmay Mission to the Jews generally employ the presses of Hebrew Christian printers, especially that of the Operative Jewish Converts Institution. The London Jews Society has a press of its own in Jerusalem. It has produced the *Pilgrim's Progress* in Hebrew, Yiddish and Judæo-Spanish, and has issued a considerable amount of literature on the Jewish controversy.

Dr Lukyn Williams' Survey. The Rev. A. Lukyn Williams, D.D., undertook a survey of existing mission-

ary literature for use among Jews, for the International Conference of Missions to the Jews which was held at Stockholm in June, 1911. He has generously placed the results of his study at the service of those engaged on this present volume. Dr Lukyn Williams' scholarship and experience in this particular field have made it possible for him to classify a great number of books and tracts in various languages, and his comments upon them will be of great value in any further study of the problem. The paper takes no account of literature used among the Falashas in Abyssinia, or of that published in Judæo-Persian and Arabic, nor does it refer to any writings found only in Roumanian, Hungarian, Russian and Swedish.

In Judæo-Spanish there is no commentary on the Bible. There are hymns and the prayer book, translations of several of the older tracts of the London Jews' Society, and a few other pamphlets—one giving an account of Protestant Christianity. The Free Church of Scotland has issued a few educational books.

In dealing with literature in other languages, especially in Yiddish, after referring to versions of the Scriptures, Dr Williams draws attention to the fact that there are scarcely any commentaries on the Old Testament specially for use among Jews, though one might have expected this to be a first care of the missionary societies. More attention has been devoted to the New Testament, but there is urgent need of a scholarly and yet spiritual commentary on the whole Bible.

There has been some provision of hymn and prayer books for use in public worship. Dr Lukyn Williams proceeds: 'There is no book in any language, so far as I am aware, which one can put into the hands of an enquiring Jew who possesses both western education and some Hebrew knowledge, and tell him that it at least endeavours to deal with the whole subject of the claims of Christianity in a modern and scholarly way.' There are, of course, many comparatively short

pamphlets which deal with several sides of the question, some of which are most valuable.

Existing books are detailed, and further needs are specified under these headings:

> The doctrine of the Old Testament including its teaching on God; the Unity of God, especially in relation to the Trinity; the doctrine of man; the law of Moses; the feasts and holy days; the Messiah; the mission of Israel; and the comparison of Jewish and Christian ethics.
>
> The New Testament and its doctrine including introduction; the life of our Lord with pamphlets on His birth, His teaching, His crucifixion and resurrection; the work of the Holy Ghost; the Christian Church and its sacraments; the Apostle Paul.
>
> Books on the relation of Gentile and Hebrew Christians and statistics of conversions.

Dr Lukyn Williams closes his paper with an appeal to the societies at work among Jews to print a list of their publications, classified according to subjects, and giving the language, the class of Jews for whom they are intended and if possible their scientific value. Upon such lists it will be possible to base a complete and scientific survey.

Proposed Conference. The Literature Committee of the Continuation Committee as a first step proposes to summon a round table conference of workers among Jews in connexion with the British societies. There is need, however, for international action in this department of Christian literature, for the Jews in their dispersion are at once the most national and yet international people upon earth.

THE UNOCCUPIED FIELDS

Christian Literature as Forerunner. It only remains to add a few words on those parts of the world which are not yet occupied by Christian missions. These include Mongolia, Tibet, Bhutan, Nepal, Afghanistan, parts of Turkestan and Arabia in Asia, great stretches of territory on the continent of Africa, and unknown regions in the heart of South America. They are not occupied by missionaries, but they are being occupied by the printed page. The scriptures are carried by colporteurs to and fro across the desert of Gobi in Mongolian: they are entering Tibet, Bhutan, Nepal and Afghanistan in Tibetan, Nepalese, Pashtu and other tongues. Pilgrims are carrying them over Arabia and into the sacred city of Mecca itself, and Moslem traders are selling them in unknown regions of Africa. They are being borne along the waterways of the Amazon and up its mighty tributaries into fields as yet untrodden by the living messenger of the Gospel. It would be difficult to find the fields unoccupied by the printed Word. Until the closed doors are thrown open, and the material and spiritual resources of the Church enable the preacher to enter in, there should be some co-operation to provide for these fields, a simple Christian literature to explain what the Bible is and to set forth its way of salvation. This is the least and at present the greatest thing we can do, and if we do it faithfully we shall remove much of the ignorance and prejudice which now stand behind the doors and keep them barred, and we shall open up the way for the Church to enter in and take possession for Christ.

LINES OF DEVELOPMENT

Past Activity. The reading of this survey will make it clear that there has been, and is still, great activity in the production and distribution of Christian literature on the mission field, especially in Japan, India, China and parts of Africa. The statistics of books, periodicals and tracts, often reported in millions of pages, turned out by agency upon agency almost stagger us. There is a real danger of imagining that sufficient is already being done. Lest we should fall into this error, we must measure the literature enterprise not as a thing in itself, but in relation to a world need. If a farmer began to count the seeds in a sackful his brain would begin to reel. But if he were set down with his single sack on the limitless prairies of North-Western Canada, it would be the greatness of the field that would stagger him, and not the multitude of seeds in his sack. The number of human beings in the world who know little or nothing of Christ is more impressive than the annual output of all literature agencies combined—even if the output be expressed in pages. The existing organizations with all their activity have only touched the very fringe of the world's need.

Slender Co-operation. The survey shows that there has been scarcely any concerted planning in bringing about the present situation. There is more or less unity between the tract societies, and there are bonds between the literature societies, but their independence of each other is much more marked than their unity. Besides these, there are missionary agencies for literature, printing presses and publishing houses which have no link with one another. Can it be possible to get the

very best results out of the time and energy and money devoted to one end, through a multiplicity of organizations, with practically no mutual consideration and a minimum of co-operation?

Unequal Distribution. Again the existing tract and literature societies do not cover the whole field, and the limitations of their income make it impossible for them to cover it. Demands are consequently springing up here and there for new organizations to meet the specific needs of untouched areas. As the number of independent societies increases, the struggle for existence of tho e already established will become keener, the proportion of working expenses to the total monies raised will become more serious than it is now, and confusion will be worse confounded. There is neither strategy nor common sense in multiplying independent societies for one object.

Are existing Agencies adequate? The question arises, Can the older and well-established tract and literature societies be strengthened to meet the needs of the whole field? Of this there is no prospect. They have great difficulty in maintaining their income, and little hope of increasing it on present lines. The fact that they are interdenominational but not an organic part of the Church handicaps them. No church has a definite responsibility for their support and their claims are overshadowed in the urgency of denominational appeals.

But cannot the missionary societies officially strengthen the existing tract and literature societies? A few of them are making generous subsidies in money and men, but the majority, while making use of the literature provided neither contribute towards the loss involved in its production, nor appear to have any practical sense of indebtedness to those who have to meet that loss. The tract and literature societies are in some cases regarded as rivals, instead of as helpmeets without which missions cannot be fully equipped with the weapons of their warfare. It is not easy to

account for this attitude of neglect and indifference. Doubtless there is a plurality of causes. The missionary societies have no executive control over the tract and literature organizations, and further the latter have limitations not only in the fields they supply but in many cases in the kind of Christian literature they issue. The most potent reason probably is that some missionary societies do not appreciate the place of literature in missionary enterprise, and are content to leave unused one of the most effective means for spreading the kingdom of God.

The whole problem of Christian literature for the mission field needs to be examined afresh, and that from a world standpoint. It is only by viewing the needs of all the separate mission fields in their relation to one another, and to the whole, that the men and money set apart for literary work can be most effectively and economically employed.

Requirements of the Situation. At the risk of repetition, let us again remind ourselves of the requirements of the situation. They are:

1. The production of a sufficient variety of literature to meet the needs of all classes in every mission field. Missionaries with special literary gifts ought to have a lengthened period for language study; and for the time in which they are engaged in writing, sufficient leisure from other duties should be secured to them and remuneration provided. It is still more important that measures should be adopted to encourage native Christian scholars to follow literary pursuits.

2. The publication of literature in cheap and attractive forms. In each great field there is need of an expert in the technicalities of publishing and printing. He might give invaluable help to the mission printing presses, and advise how to increase by consolidation or otherwise the efficiency and economy of such presses as are necessary.

3. Effective machinery for distribution, with business

men to control it. There should be religious book shops in every crowded centre, and colporteurs for the scattered areas. Every missionary should be trained to regard the distribution of literature as a sacred duty.

These are ideals, and they will be reached just in proportion as we can secure unity of purpose and plan, by organizing all the available resources at home and on the field, and by organizing them as a whole. The only hope lies in co-operation.

Difficulties in the Way. There are of course great difficulties in the way of co-operation in literature, and it is well they should be stated, not to deter from plain duty, but to guide to right lines of development.

1. First of all, if some new organization be established for securing further united action it must face the task of correlation with existing tract and literature societies which have vested interests, moral and material. Some of these stand for a particular school of theological belief or for some special ecclesiastical principle, and produce literature which meets a real need but which cannot well be produced in co-operation. These societies might hand over literature of a general character to the broader organization, and concentrate their efforts on their specific aim. Any attempt direct or indirect to force them entirely to coalesce in a single organization would be resisted, and rightly resisted, for the Church as a whole cannot afford to lose any aspect of truth which a denominational society may present. The attitude of the new to the old which must remain separated must be to fulfil and not to destroy. Doubtless many existing agencies will seek absorption and will in many centres form the nucleus around which the new organization may grow.

2. Another very real difficulty in the way of co-operation is the divergence of theological and ecclesiastical convictions. There is an extensive field for literature which is common ground for Christians to whatever school of faith and order they are attached.

The things in which men agree are far more than those in which they differ. The Anglicans and United Methodists in Portuguese East Africa reported to the Edinburgh Conference that they had united in the issue of a joint catechism covering common doctrine, each mission in its own second part dealing with subjects upon which they differed. Co-operation even in literature which is usually considered to be divisive is not an impossibility. In a sense it is necessary, for the progress of the Christian Church often calls for the expression of divergent thought, and might be hindered by strict adherence to the principle of 'greatest common measure.'

The Shanghai Conference appointed a committee to produce a commentary on the Bible which is of the greatest value to all the missions at work in China. In our private libraries we greatly treasure some books which contain teaching with which we cannot agree. If we demand the right of choosing our own books, we ought not to make it impossible for others to have any variety to choose from. We venture to quote once again words from the constitution of the new Christian Literature Society of Japan. 'It is catholic in spirit and neither its members nor those supporting it are to be regarded as necessarily holding all the views presented in the books issued.' It is interdenominational and will 'encourage the promulgation of the ideas embodied in the literature of these denominational bodies represented in Japan, though as a matter of course strict sectarianism will be avoided.' In laying down the constitution of any new organization on a co-operative basis the example of Japan will call for consideration and perhaps imitation.

3. A third difficulty is that of finance. There is little doubt that Christian literature will never be successfully produced and distributed until the missionary societies themselves shoulder the responsibility of the work, including the burden of finance. The societies are already strained to the uttermost in matters of

finance, especially in these days of war, and they will continue to be hard pressed in the days of reconstruction which will follow. But if the power of Christian literature as a means of propagandism, and its necessity as an element in every form of evangelism be once appreciated, committees will feel the compelling urgency of allocating funds for it as they do for educational and medical and philanthropic work. It might be possible for a society to increase its income by making a special appeal for literature. But if not, then it ought to be considered whether literature should be provided by some redistribution of available funds. A change in circumstances on the mission field calls for adaptation of old methods, or adoption of new methods. If in the past we have been educating two boys, and turning them out into the world, longing for something to read but without anything upon which they can feed mind and soul, it will be in the interests of the kingdom of God if in future we spend the same money in educating one boy only, and in giving him healthy Christian literature that he may have the chance of attaining unto the measure of the stature of the fulness of Christ.

4. Another difficulty which arises the moment we attempt co-operation is that of control. Missionary boards are responsible to their constituencies for the use of the funds entrusted to them. If those funds are handed over to a general organization for literature, the boards must have some form of representation on the executive which will give them an adequate share in control over questions of principle and of expenditure.

Further difficulties will doubtless suggest themselves, but though there be walled cities and sons of Anak in the land we would possess, and though depressing reports of dangers ahead may reach us, the blessings of co-operation in Christian literature are so obvious that we would say with Caleb, ' Let us go up at once and possess the land : for we are well able to overcome it.'

Three Lines of Development. The lines of development are in three directions:

1. The consolidation of existing agencies in the field. This process has already begun. In Japan the Christian Literature Society, recently formed and already described, is representative of the societies in the field, and draws its income from their boards. In Korea there is one central organization, not yet linked in full organic union with the societies in matters of finance.

The reorganization in China is urgently needed, and is beset with problems. A movement towards co-ordination of independent agencies has already begun, and might be accelerated by encouragement from the mission boards. If the various tract societies could unite, and come into close co-operation with the Christian Literature Society for China, it would be a great step in advance. Already there is a representative literature committee which views the field as a whole, and in existing tract and publishing agencies there is the nucleus for branch committees to serve for geographical or linguistic areas. The branch committees should be organically connected with the central committee, and that should be the link with the home base. The organization of India on the new lines was mapped out by the Madras Decennial Conference, and again by the National Council for India. The scheme will materialize if there be some corresponding body at the home base to provide men and money.

In the Nearer East and in Egypt there are strong organizations in connexion with the Beirut and Nile Mission Presses and the committee for Literature of the Lucknow Conference, which might be the centre for providing literature for the whole Moslem world.

2. The initiation of co-operative work in fields where it does not yet exist. This is needed in Farther India and the East Indies, which will probably have to be worked sectionally. It may be found advantageous to work Oceania from the home base. In Africa apart

from Egypt it will be necessary to start *de novo* with organizations for sections of the continent determined by linguistic, religious and geographical considerations. The Panama Congress of 1916 will doubtless establish machinery to provide Latin America with Christian literature. It is also hoped that some special effort will be made to draw together into conference the missions concerned in order to unify and develop literary enterprise on behalf of the Jews.

3. While these movements abroad are progressing, the one thing above all others needful is co-operation at the home base, for there lies the crux. The missionary boards in the United States and Canada, in the United Kingdom with Australia, New Zealand and South Africa, and on the continent of Europe, are being invited to consider whether and how they can plan one great organization by which they in co-operation can provide for the financial needs, and lay down guiding principles for the corresponding organizations in the whole of the mission field, which must be trusted to carry out the executive detail.

These are merely outline suggestions set down as a basis for discussion and nothing more. It is for the missionary societies and literature organizations which provide the men and the means to make their own plan, to devise the detailed machinery, and hold themselves responsible for its regular and smooth working.

The Literature Committee of the Continuation Committee ask not only for a careful study of the whole subject of Christian literature on the mission field, but also for earnest and sustained prayer that God may guide the missionary societies in all their planning, and that as difficulties cross their path, they may hear the divine voice, ' Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.'

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